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THE
MISSIONARY HERALD.

VOL. LXXXIX. — MAY, 1893. — No. V.

THE receipts for March fell behind those of the corresponding month in 1892 from donations over \$4,400, from legacies over \$21,000, making the total decline for the month \$25,793.53. For the first seven months of the fiscal year the gain from donations has been \$20,606.30, the loss from legacies, \$41,321.50, making the net loss for the seven months \$20,715.20. This statement, while somewhat encouraging as related to donations, emphasizes previous statements calling for much-enlarged donations from churches and individuals during the coming months.

A NEW edition of the Pamphlet of Maps of the mission fields of the American Board has just been issued, including two or three new maps, one of Japan, and one showing the Partition of Africa as settled by international agreements. The price of the pamphlet is ten cents. Address Mr. Charles E. Swett, 1 Somerset Street, Boston, Mass.

OUR heartiest sympathies are extended to the American Baptist Missionary Union in view of its serious loss in the burning of its rooms in the Tremont Temple, Boston, on March 19. Our excellent contemporary, *The Baptist Missionary Magazine*, fortunately had its number for April in the hands of the printer, but its editorial rooms and museum, with all they contained, were lost.

AN abundant supply of pure water is conceded by all to be a necessity of health and comfort. This is not less so in the foreign field than here at home. For many years our missionary friends at Harpoot have been without satisfactory provision in this respect, and have suffered great inconvenience thereby. Mrs. Wheeler, while in this country a few years since, made great personal efforts to secure the sum needed to bring in from a distance just such a water-supply as the mission premises require. The expense of the undertaking has proved to be considerably more than could have been anticipated at first, and an urgent appeal comes from the station for the sum of \$440 with which to complete the work already begun. The Prudential Committee heartily approve the call, and were the means at its command sufficient would, without hesitation, make a grant for the purpose. Are there not friends of the missionary work at Harpoot and of Euphrates College who will gladly provide this small sum, additional to their regular gifts, and secure to the missionary families the supply of this prime necessity of life?

THAT most promising out-station of Harpoot, Eastern Turkey, the city of Malatia, was visited by a most disastrous earthquake on the morning of March 3, destroying a large part of the city, especially in the Christian quarter. The telegraph reports that the Protestant church, four school buildings, and the parsonage were all thrown down. One hundred and eighty persons are reported as having been killed and three hundred wounded. The people are in great distress, large numbers of them living in tents or on the open ground with mud and water all about them. A note received from Dr. Barnum, dated Harpoot, March 15, says: "At the latest reports 400 houses in the Christian quarter are wholly ruined, 400 are shattered more or less, and 400 practically uninjured. All business is suspended except that of the bakers." Great quantities of food are buried under the débris of the fallen houses. At Adiaman, a town sixty miles from Malatia, one third of the houses were thrown down, and a Koordish village near by is reported as having been swallowed up altogether or buried beneath the débris from the mountain above it. Some three years ago Malatia suffered from a fire which destroyed a thousand shops, with their goods, and a year later a still worse conflagration nearly paralyzed the whole city. The situation is most distressing and calls for immediate aid. Many people are suffering from lack of food, and the Protestant community will not be able to support its pastor or teachers for some time to come. Contributions are being forwarded from the immediate vicinity, and especially from Protestant Christians. An appeal is made to friends in America. The pastor writes, "For the love of God, help us." At the same time that this report comes from Malatia, a sad account reaches us of famine and want in the vicinity of Erzroom. The crops have failed and the people are in distress for food. One of the worst features of the case is that they have not seed for sowing, so that unless aid comes their condition seems desperate. Are there not those in this favored land who will gladly send of their abundance to supply the wants of these suffering people in these two sections of Eastern Turkey? Shall not many gifts be forwarded speedily? The treasurer of the Board, Langdon S. Ward, 1 Somerset Street, Boston, will gladly receive and transmit all contributions.

THAT excellent religious newspaper, *The New York Observer*, has just reached the age which is commonly spoken of as the allotted period of life for man. If its life beyond the threescore years and ten is to be judged by its recent history, the coming years will not be years of labor and sorrow. In anticipation of the anniversary, the *Observer* has reissued the prospectus with which the paper was heralded in 1823. This prospectus is interesting as indicating the changes that have taken place. It speaks of New York city as having no religious paper, though such publications were issued in other cities, and it refers to the "astonishing revolution which had taken place in the moral world within the last thirty years," making special reference to the translation of the Bible into the languages of the heathen nations and the sending of missionaries abroad. "The Owhyhean and Otaheitan have committed their gods to the flames." The very orthography of these names is suggestive of the progress of missions. If the advance in missionary work for thirty years prior to 1823 was astonishing, what shall be said of the seventy years that have followed!

THE past month has been one of much anxiety in respect to our Turkish missions, specially in connection with the recent commotions at Marsovan and at Cesarea. Of the reported riots in the latter city we have as yet received no detailed account. Of the state of affairs at Marsovan the most we can say is that the situation could hardly be worse. The military commandant at that city is an ex-convict, who was a few years ago a brigand and was sentenced to penal servitude for life for murder. There is little doubt that he and his associates in official authority are responsible for the burning of the Girls' School building at Marsovan. These officials have sent falsified accounts of affairs to their superiors at Constantinople, charging the missionaries and their friends, and especially those connected with the College, with seditious acts, with the possession and use of firearms in violent assaults against the authorities there. These statements are absurd on the face of them, yet they are made and serve with the government as an excuse for delay in affording redress. The most serious act, however, is the opening of some official dispatches and the detention of others between U. S. Consul Jewett, of Sivas, and our Minister at Constantinople. Such tampering with the mails and with telegraphic communications between our diplomatic representatives is an intolerable insult to our government, and it cannot be borne in silence. It has been unfortunate that these events were transpiring just as there was a change of administration in the Department of State at Washington, since inevitably full acquaintance with the facts could not be had at once by the new officials. But every attention has been given to representations made at the State Department, and by the authority of President Cleveland vigorous dispatches have been sent to our Minister at Constantinople, with demands upon the Porte for protection and indemnity. Minister Thompson and Consul Jewett are doing their best in defence of our missionaries, who only claim the rights which should be accorded to them as American citizens. Yet it is unquestionably a critical time for our missions in Turkey. The officials are determined on repressive measures, and nothing but vigorous action on the part of our government will avail to prevent the overthrow of much of the work which has been begun. But we are confident that American citizens, who are living quietly and inoffensively in Turkey, will be protected in their treaty rights, and far more than this do we trust in the protecting Providence of Almighty God, who will not suffer his work to be stopped by the wrath of man.

A REQUEST has come to us for a small appropriation to provide needed school apparatus for our very valuable and flourishing Boys' School at Amanzimtote, in the Zulu Mission. It is now many years since any expenditure of this kind has been made in this school, and it is indispensable that some additions should be made to the equipment of the school in order to secure the best results from our work there. Mr. Bates, who has for several years been in charge of this school, writes of the urgency in such a way as to show clearly that the best interests of the school require a small outlay. At the same time the Prudential Committee feel themselves unable, in the present financial straits, to provide even the small sum that is required. One hundred dollars will suffice for the purpose and will put this school upon much better footing for all its work. Who will come forward with an *additional* gift to provide for this most worthy object?

JUST as the pages of the present number are filled, letters have been received from Micronesia brought by the *Morning Star*, which arrived at Honolulu, March 27. There is not time even to read these letters, which include reports from all three stations, as well as of tours through the Marshall and Gilbert groups. Full extracts from these letters will be given in our next number. Misses Fletcher, Little, and Kinney came to Honolulu on the *Star*, the health of Miss Fletcher being somewhat improved. On account of the needs of the work, Dr. Pease remains at Kusaie although he had planned to visit the United States this year. The *Hiram Bingham* arrived safely at Butaritari, December 15. There is nothing that is cheering from Ponape, but the last word from Ruk is that there has been at least partial relief from the tribal war which is spoken of in Mrs. Logan's letter given on another page.

SORROWFUL tidings reached the Mission Rooms on March 31, by ocean cable, of the death March 23, by typhus fever, of Dr. James Goldsbury, Jr., of Tai-ku, in the Shansi Mission. A letter written by Dr. Goldsbury from Tai-ku, November 30, reports his own serious illness with remittent fever, from which he had then recovered, so that he could say that he felt better and stronger than for several years past. In this letter he expressed great gratitude for his recovery and for the nearness of the Saviour to him during his sickness. He wrote most cheerfully of his medical work, in which he anticipated great enjoyment and success. Dr. Goldsbury was a most promising missionary, having been in the field but a little over three years, and the mission will be greatly afflicted in the loss of their much-valued physician.

WE are glad to call attention to a volume prepared by Miss Mary H. Porter, formerly of North China, in memory of her mother, Mrs. Eliza C. Porter, wife of Rev. Jeremiah Porter, D.D., who is still living and who was the first minister on the site where now stands the city of Chicago. This volume, which will doubtless be interesting in itself, has this additional interest about it that the entire proceeds of its sale will be given to the "Missionary Home Association" of Oberlin. This Association has now in hand the work of erecting at Oberlin a new building for the accommodation of the children of foreign missionaries. As we write this paragraph there falls under our eye the picture of the "School for Sons of Missionaries" at Blackheath, a suburb of London, England. The large elegant building indicates the efforts made by friends of missions in England in caring for the children of foreign missionaries. It is not deemed necessary or advisable in the United States to provide schools for these children. The public schools are sufficient, and it seems better that these children should not be made a class by themselves, but should come in close contact with those of their own age who are pursuing the same studies in the schools of the State. But it is necessary that homes should be provided for them, where they may have something that shall take the place of parental care. The Walker Home at Auburndale is serving admirably this purpose, and the new Home at Oberlin greatly needs larger accommodations to meet the pressing demands made upon it. Rev. Dr. Henry M. Tenney, of Oberlin, is President of the Missionary Home Association, and will be glad to hear from any who may be willing to aid in this Christian enterprise.

A SPECIAL request comes to us from Mrs. Sibley and Miss Gordon, the only missionaries at Wai, in the Satara District of the Marathi Mission, for funds to provide a well of pure water for drinking and for cooking purposes. There are no public tanks in the town of Wai and only a few wells, and these belong to private houses. "Our only place for getting water," writes Mrs. Sibley, "is from the Krishna River, which is used constantly by the people for bathing and for washing their clothes. Between the hours of 4 A.M. and 10 P.M. there is no time when groups of men and women cannot be seen washing their clothes and bathing in the river at the point opposite our house, and in like manner all along its banks for every mile or two. At no time is the thought of drinking this water a pleasant one. We are taking every precaution, and boil and filter all the water we use for drinking and cooking purposes, and we trust we may be preserved until the well is in readiness." Friends who sympathize with these Christian women, working alone in the midst of a dense heathen population, are invited to make special offerings to the amount of \$230, to enable them the better to draw water from the wells of salvation for the perishing around them.

ON a recent Sunday the Metropolitan of the Greek Church at Tirnova, Bulgaria, seized the opportunity of the birthday of Prince Ferdinand to urge the people to oppose the government. The congregation took exception to these utterances and requested the Metropolitan to refrain. Thereupon he addressed the crowd in front of his residence, declaring that he should continue in the same course. The result was that he was forcibly seized and taken to a monastery in the Balkans. The prefect and the principal men of Tirnova and other towns telegraphed M. Stambouloff, the Prime Minister, demanding the removal of the Metropolitan as a foe to the true interests of Bulgaria. This course of the ecclesiastics will not help them in their opposition to the evangelical faith preached by our missionaries in Bulgaria.

THE census of India for 1891, according to a summary of it prepared by Rev. Dr. S. B. Fairbank for the *Dnyanodaya*, reveals some astonishing facts in regard to the divisions of caste. It seems that there are 1,354 divisions of caste, tribe, and race, specified by name in the census, while there are 7,109 similar divisions not so specified in the printed lists, but noted in the manuscript returns. The census gives specific names to 521 kinds of Brahmans who are priests. The varieties of the Cultivator caste, called Marathas or Kunabis indifferently, number 957. The Carpenter caste has 94 divisions; the Blacksmiths, 76; the Goldsmiths, 86; and the Coppersmiths, 108. A single division of the Merchant caste, the Wantias, has 411 subdivisions. Even the out-castes have their classes, for the census notes 244 kinds of Mahars and 154 kinds of Mangs. How it is possible to maintain these division lines it is difficult for us in this Western world to understand. But in view of the strictness with which the people of India regard these caste distinctions it must be expected that they will contend strenuously against the doctrine that "God hath made of one blood all nations of men for to dwell on all the face of the earth." How long will it be before the Christian doctrine of the brotherhood of man shall displace the absurd notions of Hinduism!

THE readers of the *Missionary Herald* have doubtless noticed with pleasure the dedication of two attractive and convenient church edifices during the last few months in Mexico — one at Chihuahua and one at Guadalajara. Their value as a means of awakening public attention and securing the respect and esteem of all classes for the missionaries and the cause they represent was attested by the large audiences convened, the attention given to the public exercises, and the notices of the public press. It is doubtful if funds could have been invested in this mission with the hope of a larger return. Notwithstanding the utmost economy, the work having been carried on under the immediate care and, to some extent, with active labors of the missionaries, the expense of building in such large cities was considerable, not far from \$20,000 for the two buildings and sites. However desirable such edifices may be to the general work, the Board has not felt at liberty to use missionary funds for these objects to any large extent; and in these instances nothing could have been done but for the persistent and self-denying efforts of the missionaries and their personal friends — of Mr. and Mrs. Howland, largely in Connecticut, and of Mr. and Mrs. Eaton in Illinois and especially in Montclair, N. J. For three years or more have our good friends been doing their best to secure the amount needed without trenching on the regular donations of the Board, the native Christians giving out of their poverty, and special grants given by the Board to the amount of \$2,250, leaving about \$2,500 as a burden on the missionary families, who have seen their endeavors at last crowned with success. We respectfully suggest to some of the friends of missions who believe in church building as an evangelistic agency of great importance in our new States and Territories, to send a special contribution to lift this burden, and thus to share with the missionaries in the joy of this service for the promotion of a promising work in Mexico.

WE often have reason to complain of the action of officials in various sections of Turkey, but it would not be fair to assume that all the officials throughout the empire or that the central government are responsible for these acts. We have great reason to complain of what officials have done in Marsovan, of which report is given on another page. It is only proper to add that in the Cesarea district the officials seem to have acted wisely and kindly. In the midst of recent disturbances they have granted official permission to the Protestant schools in Cesarea and in a number of the out-stations. This is an important step and one of much value to our mission.

A PLEASANT incident connected with the recent annual meeting of the Madura Mission was the presentation of a petition from the Mohammedan Association of Madura expressing their gratitude for the efforts put forth by Miss Dency Root on behalf of their girls, and inviting the mission to extend its efforts on behalf of all their children. In reporting this event, Mr. Chandler says that the Association invited him to be present at its recent meeting, and received him very kindly, even asking him to become a member. A remarkable statement was made by the retiring president of this Mohammedan Association, that "the holy Koran commands them to esteem Christians to be their friends," and the president exhorted the members to live up to their privileges in this respect.

It is thirty years since the American Board ceased to have supervision of religious work in the Hawaiian Islands. Great changes have taken place in the social and political conditions. The recent unpremeditated and unexpected overturn of the Hawaiian monarchical system seems to have been absolutely necessary to secure the property interests and the personal rights of the foreign residents, endangered by the arbitrary and headstrong conduct of the queen. Like her brother before her, her endeavor has been to restore the old social and political system of Hawaii before the introduction of Christianity. It was as a part of that old system of terrorism, not as a matter of belief, that so much has been done to reinstate the old Hawaiian *kakua*, and revive the old practices of spirit worship. In doing as she did the queen thought only of asserting and establishing the old autocratic rule of chief and priest. The utter abrogation of that political system came about through a public demonstration of its own suicidal folly. Whether annexation, should it come, will bring to the people a better social condition will depend upon their readiness to avail themselves of the advantages of the new order of things. One great advantage is the removal of those influences that for the last few years have emanated from the palace, rushing the Hawaiian people down to degradation and death. In annexation to the United States the astute leaders of the movement saw their opportunity to put the islands, and the commercial and political interests involved, on an entirely new basis. In this crisis, involving the utter overthrow of their national existence, the Hawaiian people have need of the prayers and sympathies of all God's people, as well as of divine guidance, that no mistakes may be made in adjusting the new political relations to the needs and possibilities of the native population. While the change is purely political and commercial in its inception and consummation, its bearings on missionary work and religious life are obvious to every one. All interested in the development of applied Christianity will watch with careful scrutiny the outcome of the complications sure to arise in carrying forward the details of this new movement.

TOUCHING reports come from the Madura Mission as to the noble conduct of the native pastors and catechists in giving up, on their own suggestion, a portion of their salaries in order to keep the work from further reduction. Mr. Jeffery, in reporting this voluntary action on the part of these native laborers, says that he does not see how, in the face of the famine prices, and with all their other regular benevolences, these men can do this, adding, "It is really wonderful how willing most of these men are to undergo personal suffering and self-sacrifice to help on the work. Quite a number of our catechists and teachers really suffer for food, and yet they have willingly reduced their allowance."

WE hope none of our readers will fail to read the letter from the church in Tarsus, Central Turkey, given on another page. It is a most hopeful sign when, under the circumstances of poverty and oppression in which the communities in Turkey are placed, they voluntarily undertake self-support. A recent note from Mr. Mead, of Adana, speaks of the work at Tarsus as most encouraging. During the last year twenty persons were added to the church on confession of faith, and its benevolent contributions amounted to \$853. This would make an average of \$5.82 per member, a noteworthy sum under the circumstances.

THE question of religious liberty has recently come before the highest authorities in Japan, and has received from them a satisfactory answer. The XXVIIIth Article of the Constitution reads: "Japanese subjects shall within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." Some incidents transpiring recently within the Kumamoto Prefecture have led a number of representatives of the Christian community, among whom were Mr. Yokoi and Mr. Harada, well known in this country, to ask from the Minister of State for Education and the Minister for Home Affairs an interpretation of this article. It was affirmed that the governor of Kumamoto, in an address at one of the temples, declared in reference to teachers of primary schools that they must not be believers in Christianity; that "Christianity is a foreign religion and is not to be believed." In the same Prefecture four students were reprimanded by the principal of a school because they were studying Christian books, and were ordered to desist. One of them, for refusing to yield the point, was expelled as a disorderly student. These facts were brought before the Ministers of State by the representatives of the Christian community, and the case was examined by them. The Kumamoto governor denied that he had made the statements referred to, but on the general principle which was brought into consideration both the Ministers for Education and for Home Affairs declared that no official should be permitted to construe the article of the Constitution otherwise than as it stands. At the Educational office it was asserted that every individual was left entirely to his free will as to his acceptance of Buddhism, Christianity, or no religion at all. The Minister of Home Affairs informed the governor of Kumamoto that there must be no arbitrary interference on his part with the religious convictions of the people. All this is entirely satisfactory, as showing the purpose of the government. No doubt in many localities, where religious prejudices are strong, there will be social and other obstacles in the way of full religious liberty, but the attitude of the government is clear, and official interference with the followers of the Christian faith will before long be wholly a thing of the past.

WOULD that the friends of missions could fully enter into the feelings of our brethren at the front who have given their lives to the work of preaching the gospel to the benighted, and who now find themselves restricted in the means which are necessary for carrying on the work which is at hand! Mr. Tracy, of Madura, expresses the thought of many as he speaks of the "poor policy of building, for economy's sake, houses and churches and schools of mud and thatch which will wash down or burn up or blow away every year." But the inability to provide permanent structures is not the worst experience which the missionaries meet, and Mr. Tracy adds: "I raise my cry for help. If I am to work here, I pray for means to work with. I know of no privation harder to bear than to be told that our growing work must not make increasing demands."

"*Oh, if the Word of God had only come to us long ago!*" Such was the utterance of a native Christian lad at Bailundu when he received recently the message that three of his sisters had been killed by lightning. These sisters were intending to come to the mission station for instruction.

WE referred last month to the fact that the Methodist Episcopal Mission in northern India had just ordained, on one day, forty-five native ministers who had been under training for some years. The Northwest India Conference, which closed on the twenty-third of January, reports that the baptisms in the district during the year 1892 numbered over 10,000, and there were 35,000 persons under instruction preparatory to baptism. Bishop Thoburn has secured pledges for 500 scholarships for Christian boys and 600 for Christian girls, amounting each to thirty rupees a year (\$10 or \$12). The American Baptists are also making vigorous efforts to provide for the training of a native ministry among the Telugus. Dr. Clough has raised in the United States something over \$100,000 for the endowment of the College at Ongole and for other educational purposes. These institutions are imperatively needed if the native church in India is to become self-propagating and self-sustaining. But they are not more needy, as Dr. Fairbank writes, than are the institutions in our Marathi Mission at Ahmednagar, Wadale, Rahuri, and other stations. In pleading for further aid in view of the work of other societies, Dr. Fairbank exclaims: "Our time is coming!" May it come soon!

It is commonly said that the converts to Christianity in India belong to the lower classes and are very ignorant. Referring to this statement, a native writer of India, Mr. Mukerjee, quoted in the *Dnyanodaya*, gives a list of nearly thirty gentlemen of education and high descent who to his knowledge have embraced Christianity within fourteen or fifteen months. A host of others of former years might be mentioned. This writer claims that, if the proportion of the educated to the uneducated in India be considered, Christianity is making as much progress among the former as among the latter.

AN interesting fact connected with the Bombay Decennial Conference was that no less than fifteen members of the Conference received their training either in Jaffna College or in the schools connected with the Ceylon Mission of the American Board. Several of these men are now connected with various missions in India, and represented a large number of churches and schools. No college or university in India contributed so large a number of its own graduates to the membership of the Conference as did Jaffna College, a fact which speaks loudly for the value of the institution and its success in raising up Christian laborers both for Ceylon and for India.

A NOTE from Mr. Hartwell, of Foochow, refers to the year 1892 as a prosperous one in spiritual things. Forty members have been received to the Nantai church and thirty-four to the City church. At the close of the Week of Prayer there was a general expectation of a large blessing during the coming year.

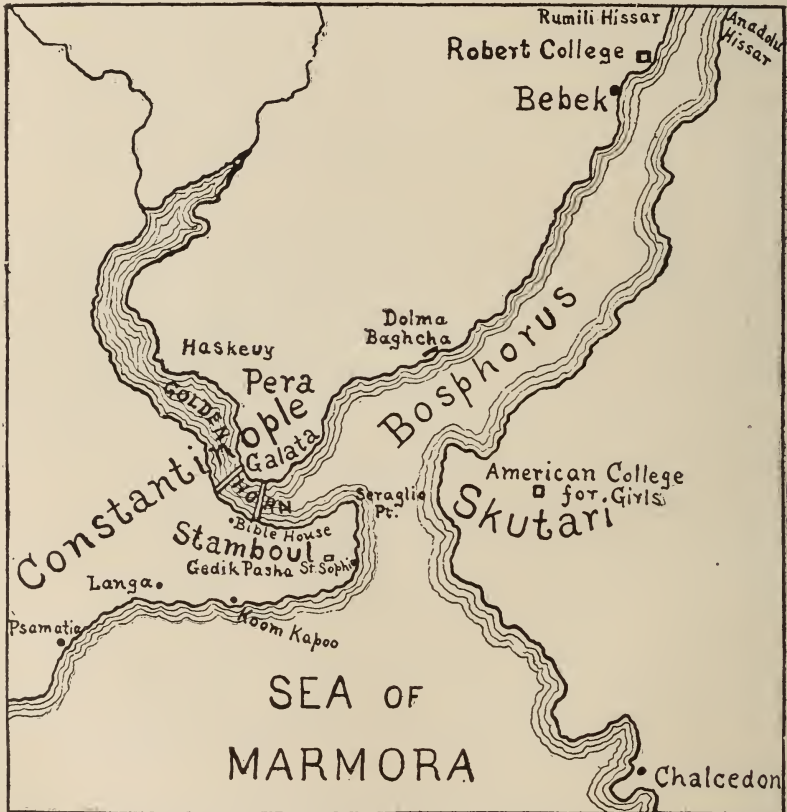
It is well known that Mr. Robert Louis Stevenson, the novelist, has spent much time among the South Sea Islands, and especially at Samoa. In a recent letter he bears this testimony: "All missions are not equally good, nor all missionaries equally wise or honest, but missions in the South Sea Islands, generally, are far the most pleasing result of the presence of white men, and those in Samoa are the best I have ever seen."

A SKETCH OF THE CONSTANTINOPLE STATION.

BY REV. JOSEPH K. GREENE, D.D.

THE city of Constantinople is distinguished for its situation, history, trade, and political importance.

SITUATION.—Seated on a series of hills which rise from the shores of the Marmora, the Bosphorus, and the Golden Horn, with a water frontage of fifteen miles, every hill and conspicuous site crowned by stately mosque or by imperial palace, grand public edifice or noble private residence, the approach to



SKETCH-MAP OF CONSTANTINOPLE.

the city is truly enchanting. Situated on the European side of the Bosphorus, the city is divided into two parts by a deep inlet, which by reason of its horn-shape and fine harbor is called the Golden Horn. On the south side of the Golden Horn, of triangular shape, with a circumference of twelve miles, is Constantinople proper, called by the Turks, according to their custom of changing proper names, Istambol, or Stamboul. The apex of the triangle is the Seraglio Point, where the waters of the Marmora, the Bosphorus, and the Golden Horn meet; the two sides of the triangle are the shores of the Marmora and of the Golden Horn, and the base is the land intervening between the sea and the

inner extremity of the Horn. On the north side of the Golden Horn, directly opposite Stamboul, is the quarter called Galata, with a water frontage of several miles, the seat of the banks and chief commercial houses, and on the hills above Galata, partly facing toward the Golden Horn and partly toward the Bosphorus, is Pera, largely a European city, the site of the foreign embassies and the great hotels.

Directly opposite Constantinople, on the Asiatic shore, are the cities of Scutari, the ancient Chrysolis, and Kadikeuy, the ancient Chalcedon. The swift and dark-blue Bosphorus, a mile wide and twelve miles long, with high banks lined on both sides with picturesque villages and beautiful mansions and gardens, separates Asia from Europe and connects the Black Sea and the Marmora.

THE CITY.—During the past sixty years the widening, straightening, and lighting of the streets; the construction of buildings of stone and brick instead of wood; the increased supply of water and the organization of a fire department; the formation of a disciplined and fairly serviceable body of police in the place of the janissaries; and the vastly improved means of communication, by the multiplication of carriages, by numerous steamboats, by the Roumelian railroad, by three lines of tramway, and by the tunnel between Galata and Pera, have greatly helped to make life in the city and suburbs secure and agreeable.

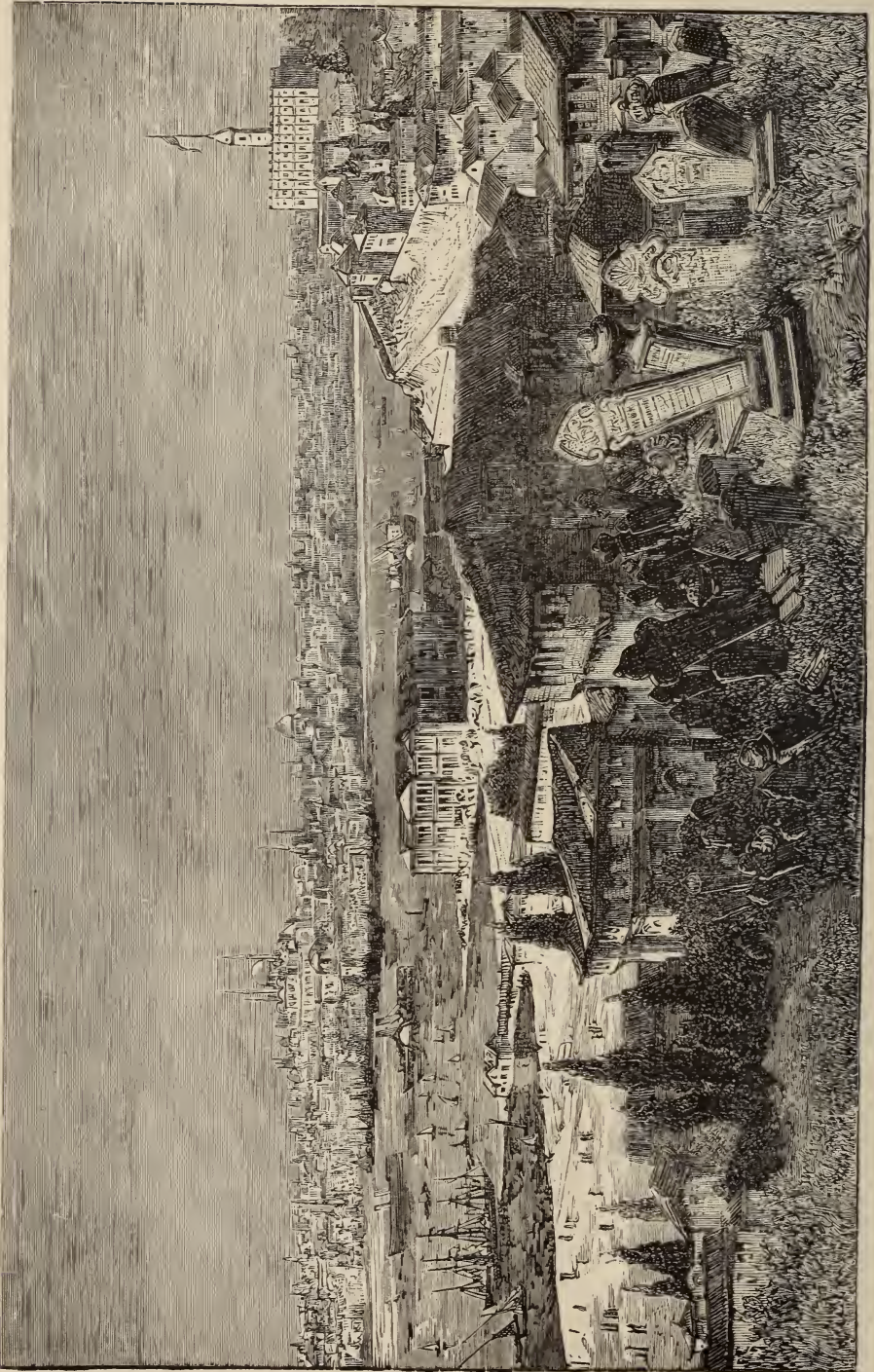
THE HARBOR.—To say nothing of the fine anchorage afforded by the shores of the Marmora and of the Bosphorus, the harbor of the Golden Horn, half a mile wide, five miles long, and deep enough for the largest man-of-war, with no tide and protected from every wind, offers ample room and perfect security for 1,200 ships.

THE CLIMATE.—Situated on the forty-first parallel of north latitude—the same as New York—the winters are yet neither so cold nor the summers so hot as those of the commercial capital of America. The very situation of the city affords an easy drainage, while the winds and the rains aid greatly to keep the air sweet and pure.

THE MARKET.—Supplied with every variety of flesh, fish, vegetable, and fruit, the market lacks naught which health or the palate demands.

COMMERCE.—From its earliest years Constantinople has been the natural centre of the grain trade between the countries bordering on the Black Sea and those bordering on the Mediterranean, and hither in modern times have been brought for sale and exchange the manufactured goods of the West and the handmade carpets, the embroideries, perfumes, drugs, silk, wool, and mohair of the East. Some 25,000 sailing-vessels and 1,500 steamers enter annually the port of Constantinople. The foreign commerce as well as almost every work of public utility is in the hands of foreigners and native Christians, while the Turks are engaged in the civil and military service, and in certain local trades.

EDUCATION AND LITERATURE.—During the past half-century the Turkish government has established not only military and naval schools exclusively for Mussulman youth, but also civil, art, and medical schools for the youth of every nationality. Every community provides, at its own expense, for the common-school education of its own children. The literary works published in Constantinople in various languages, many of them being translations of European works, are numerous. The different communities have many collections of



CONSTANTINOPLE FROM THE TURKISH CEMETERY ON THE ASIATIC SIDE.

books in their mosques and churches, but there are no public libraries in the European sense. There are also published nineteen daily newspapers and thirty-four other periodicals; of the former five are Turkish, five Armenian, four French, three Greek, and two English.

POPULATION. — Including the inhabitants of the cities and suburbs on both sides of the Bosphorus, the population of Constantinople is fairly estimated at 1,000,000, of whom 500,000 are Mohammedan Turks, Arabs, Persians, and Ethiopians, 250,000 are Greeks, 150,000 Armenians, 70,000 Jews, 25,000 Europeans, and 5,000 of various other nationalities. The Turks have never made a serious attempt to weld into one body the various races, and to this day they remain separate and distinct in nationality, language, religion, and custom. At the same time it is apparent to all that for many years there has been going on a gradual but sure diminution of the Turkish population and an increase of the other races, and natural causes will, of themselves, in time settle the Eastern question.

HISTORY. — Constantinople proper was the ancient city of Byzantium, founded by a colony from Megara, Greece, about 650 B.C. Rebuilt and renamed by Constantine the Great (330 A.D.), the city was protected by strong walls, which up to 1204 resisted seventeen attempts to capture it; it was supplied with underground cisterns sufficient to supply with water a million of men for four months; it was adorned with many of the masterpieces of ancient art brought from Egypt, Greece, and Italy; before its capture by the Latin crusaders it is said to have had 500 churches, of which fifty have been identified in recent times, the most of these being in the hands of the Turks, five in the hands of the Greeks, and one in the hands of the Armenians. The most beautiful edifice — used by the Turks as a mosque since 1453 — was the renowned church of Justinian, built 632–638 A.D., at an estimated cost of \$5,000,000, and dedicated to Holy Wisdom (*Agia Sophia*), unhappily called by Europeans *Saint Sophia*. For 900 years from the time of Constantine the city was the chief seat of European civilization, art, learning, commerce, and wealth, and for centuries it successfully resisted the advance into Europe of the barbarous and multitudinous Asiatic tribes. The cruel capture and spoiling of the city in 1204 by the Latin crusaders prepared the way for its subsequent capture by the Ottoman Turks, in 1453.

POLITICAL IMPORTANCE. — If in the hands of a strong power, the very position of Constantinople invites to, and almost guarantees, political supremacy in Europe and Asia. If in the hands of its own people, however, with a municipal form of government guaranteed by the Great Powers, the city, with injury to no nationality, might be of service to all nations alike. Moreover, if the Straits of the Bosphorus and the Dardanelles were open and free to the passage of ships of war (albeit Russia would like to exclude all war-ships except her own), the chief and the only real grievance of Russia would be remedied.

THE EVANGELICAL MISSION.

Why did the American Board send missionaries to Turkey? Because the Christians of that land, owing largely to their lack of vital and spiritual religion, had not given the gospel to the Turks, whose subjects they were. Though these

Christians had the Bible, it was in the ancient languages, which were but little understood. Unscriptural customs had crept in among them, such as the use of pictures, relics, and prayers to saints, and confidence in ecclesiastics and sacraments. The missionaries soon saw that if they were to present the gospel successfully to the Turks, there must be a reformation of the Oriental Christians so that the people of the land might have living examples of pure Christianity.

Three forms of effort have especially engaged the missionaries sent to Constantinople :—

I. LITERARY WORK.—Translations of the Scriptures into the modern and spoken tongues of the Bible were the first necessity. This work was begun at Malta as early as 1822, and Rev. William Goodell, before his arrival in Constantinople in 1831, had carried through the press the New Testament in Turkish with Armenian characters. Since then the whole Bible has been not only translated but revised several times, and is now issued in Turkish, with Arabic, Armenian, and Greek letters for the use of different races speaking the Turkish language ; also, in modern Armenian and Bulgarian, as well as in Greek and Spanish-Hebrew. The supreme authority of the Bible is acknowledged by all Oriental Christians, and even the Mohammedans profess to reverence the Old Testament prophets, and especially Jesus. In the work of giving the Scriptures to the polyglot races of Turkey both the American and the British and Foreign Bible Societies have rendered invaluable aid.

A great variety of religious and educational books and tracts have been issued in various languages, including commentaries, Bible dictionary, catechisms, hymn-books, besides three religious weekly newspapers and three monthly papers for children. The book depository at Constantinople has on sale 725 different publications, larger and smaller. The same depository in the year 1890 sent out 72,869 copies of the Scriptures or of portions, and from the beginning up to 1891 the total issues of the Scriptures or portions amounted to some 3,000,000 copies. Of other religious and educational books and tracts 87,921 were published in Constantinople in 1890, while the total number of copies of such books and tracts issued from the beginning amounts to 3,761,730. For some twenty years the centre of the literature and publication work of the Turkish missions has been the noble Bible House, situated in old Stamboul, and erected by funds (\$60,000) raised in America by the former indefatigable agent of the Bible Society, Rev. Dr. I. G. Bliss.

II. EVANGELISTIC WORK.—The first missionaries, Goodell and Dwight, assisted subsequently by Messrs. Schauffler and Hamlin and other brethren of precious memory, undaunted by conflagrations, plague, cholera, political contentions, and ecclesiastical opposition, sought to preach the gospel to all whom they could reach. The door for direct evangelistic labor in behalf of the Turks was closed by the terrors of Mohammedan law. The Greeks welcomed educational work but cared little about the message of the gospel. The Armenians proved to be the most hopeful class. Of necessity the work had to be done quietly, but from year to year the number of inquirers increased. In 1839 the brethren suffered from the threats and violence of the Patriarch, but they bore their trials nobly. In 1841 Mr. Dwight received at his house more than 1,000 calls, chiefly from persons who desired religious conversation, and Mr. Dwight wrote :

“The truth of God has now such a powerful hold on the minds of so many that no persecution can prevent it from triumphing.” These persecutions increased in severity from the year 1844 to 1846, when those who refused to subscribe to the new and outrageous creed prepared by the Patriarch were not only anathematized but were imprisoned or banished. They were exposed to every form of reproach and were compelled to face earthly ruin and starvation. So fierce were the persecutions and so vehemently did the Armenian Church refuse to tolerate evangelical members within its pale that these Bible Christians petitioned the authorities for protection; this they secured. An evangelical church was organized July 1, 1846, consisting of forty members, choosing one of its own members as pastor. Within a year forty-eight new members were added, and evangelical churches were formed in three other cities. By Imperial Firman issued in November, 1850, the Protestants of Turkey, of whatsoever nationality, were recognized as constituting a separate religious community, with an official head, and were thus protected from further ecclesiastical persecution. Though nearly all the original members of this first church have passed away, it now numbers 127 members and has for years been a self-supporting body. A second church, called the Langa, in Old Stamboul, has at present seventy-eight members. There is also a Greek church of twenty-two members, and there are now held regular religious services in the Turkish, Armenian, and Greek languages at nine different quarters of the city, the congregations averaging altogether about 1,000 souls. Protestant children have been gathered in the central quarter of Old Stamboul, called Gedik Pasha, and similar Sunday-schools are found in other quarters. A Young Men’s Christian Association, a Society of Christian Endeavor, and a band of King’s Daughters have also been formed.

III. EDUCATIONAL WORK.—Mr. Goodell set himself at the beginning to reorganize schools belonging to the Greek, Turkish, and Armenian communities. In 1832 he opened a day-school for girls, at a time when the Greek Synod declared “that it was unnecessary and dangerous to teach girls how to read and write.” In 1845 he made another attempt to promote female education by opening a girls’ boarding school in Pera, which proved a success from the beginning; but in 1862 it was removed to Marsovan. In 1871, on the heights of Scutari, on the Asiatic shore, “The Constantinople Home” was opened, which since 1890 has been known as the American College for Girls.

In 1841 Dr. Hamlin, with other associates, opened a theological seminary at Bebek, on the Bosphorus, and during twenty-one years this Institution sent out a body of pastors and preachers who have had great influence in various parts of Turkey. This seminary was transferred to Marsovan in 1865. Through the generosity of Christopher Robert, of New York, Dr. Hamlin was enabled, after years of patient endeavor, to establish on the heights of the village of Roumeli Hissar, on the Bosphorus, the college known as Robert College, which has sent out from year to year bands of educated Christian young men belonging to all the leading nationalities of Turkey. Though not strictly a missionary institution, it is an outgrowth of missionary enterprise and has wrought for truth and righteousness.

In the Bible House, the American College for Girls, and Robert College for young men, Constantinople possesses three grand memorials of American

Christianity and liberality — strategic points of the highest literary and educational importance ; and when these institutions are supplemented by two church edifices, one in Pera and one in Stamboul, for the shelter and development of the two existing bodies of Christian believers and for the public proclamation of the gospel, some of the older laborers in the field will feel like uttering the words of the aged Simeon : “Lord, now lettest thou thy servant depart in peace.”

SPECIAL OBJECTS.

TO SUNDAY-SCHOOLS, YOUNG PEOPLE'S SOCIETIES, AND CHURCHES.

How can donors to foreign missions come into direct connection with the work they seek to do abroad? Many are asking for the names and history of students or catechists or preachers who might be supported by their gifts, and also for personal letters from those thus aided. It is most natural to desire such special relations with individuals aided, but there are difficulties in the way which may not occur to those who make these requests. The names of students, preachers, Bible readers, and other classes of native laborers connected with the Board, numbering in all several thousands, are not generally known at the Mission Rooms. Gifts can be assigned only by missionaries on the ground, and these overburdened laborers find it impracticable to secure from the persons aided, who with comparatively few exceptions do not use the English language, the desired letters. These missionaries, moreover, unite in saying that in the large majority of cases the effect of such attempts at correspondence is not happy. The reasons need not be stated here, but they are such as lead many missionaries to decline altogether to put their native friends into direct communication with donors in America.

There is a way, however, in which the natural desire of donors for some direct connection with the work abroad can be secured. Below will be found a list of a great variety of objects calling loudly for aid. All these have been passed upon by the several missions and are approved as objects of *prime importance*. They should be provided for before any special appeals from individuals are met. *They belong to the regular appropriations of the Board and ought to have precedence.* Now let a Sunday-school, or Society of Christian Endeavor, or any individual, select a mission in which they would like to support a pupil, a school, or a preacher, sending the amount (or if unable to raise the whole amount then a portion, say one half or one third), stating the object for which it is desired it should go. Every possible effort will be made to secure occasional letters from the mission relating to the particular class of persons or work aided, and copies of these letters, written by the missionary in charge and sometimes by one of those aided, will be sent to the donors.

This plan has been in operation for some two or three years, and already about 200 Sunday-schools, Societies of Christian Endeavor, churches, or individuals have selected the objects to which their gifts shall be applied, and have received, with more or less regularity, special communications relating to the class of work they are aiding. The scheme is working fairly well, and we wish that many

more individuals and societies would avail themselves of this method of keeping in touch with foreign missionary work. Some most interesting letters have been received and forwarded.

The following list affords ample opportunity for selection. It does not include Girls' Schools or Bible-women, contributions for which should be sent to any one of the three Woman's Boards. Correspondence in reference to this matter may be addressed to the Editorial Secretary, Rev. E. E. Strong, and donations should be sent to the Treasurer, Langdon S. Ward, Esq., 1 Somerset Street, Boston.

Is there any better use to which a comparatively small amount of money can be put than to support some one of these schools or pupils or preachers in mission lands?

LIST OF SPECIAL OBJECTS (under Regular Appropriations).

ZULU MISSION (SOUTH AFRICA).

Ten theological students, Adams	average \$30.00 each
Ten pupils in High School, Adams	25.00 "

EUROPEAN TURKEY.

Ten pupils	average \$25.00 "
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WESTERN TURKEY.

Sixty-two native preachers	from \$90.00 to \$250.00 "
Forty-eight village schools	" 40.00 to 150.00 "
Six pupils in Theological Seminary, Marsovan	40.00 "
Twelve pupils in Anatolia College, Marsovan	25.00 "
Twelve pupils in High School, Bardezag	25.00 "

CENTRAL TURKEY.

Thirty-five native preachers	from \$90.00 to \$175.00 "
Thirty village schools	" 40.00 to 125.00 "
Six pupils in Theological Seminary, Marash	40.00 "

EASTERN TURKEY.

Fifty-seven native preachers	from \$50.00 to \$130.00 "
Forty-three village schools	" 20.00 to 75.00 "
Seven pupils in Theological Seminary, Harpoot	45.00 "
Ten pupils in High School, Mardin	25.00 "

MADURA (SOUTHERN INDIA).

Forty mission village schools	from \$30.00 to \$50.00 "
Fifty native preachers	" 40.00 to 60.00 "
Eighteen pupils, Pasumalai Seminary and College	" 20.00 to 60.00 "

MARATHI (WESTERN INDIA).

One hundred and twenty mission village schools	from \$40.00 to \$60.00 "
Twenty-three native preachers, average expense	60.00 "
Fifty-three Bible readers	average 40.00 "

CEYLON.

Ten students in Training School	average \$25.00 "
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JAPAN.

Forty students for ministry	average \$30.00 "
Twenty-five Japanese preachers	from \$75.00 to 100.00 "

NORTH CHINA.

Thirty native preachers and helpers	average \$75.00 each
Ten theological students	" 40.00 "
Thirty pupils in College, Tung-cho	" 35.00 "
Seven day-schools	from \$75.00 to 100.00 "

FOOCHOW (CHINA).

Twenty native helpers	average \$75.00 "
Five theological students	" 40.00 "
Ten pupils in High School	" 30.00 "

MICRONESIA.

Five pupils, Marshall Islands Training School	average \$20.00 "
Six native preachers in the Marshall Islands	" 50.00 "
Six native preachers in the Gilbert Islands	" 50.00 "

A LETTER FROM THE EVANGELICAL CHURCH AT TARSUS,
ASIA MINOR.

[The following unique letter comes from a church established by missionaries of the American Board, which has now voluntarily decided to dispense with the aid it has received, and as it assumes self-support sends its messages of thanks to the Board which has aided it. The letter is given *verbatim et punctuatim*, as received.]

TARSUS, Asia Minor, January 28, 1893.

TO THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD, BOSTON.

With deep sympathy towards your work we send our Christian greetings to you all.

It is over thirty years since Evangelical work was begun in our city through the instrumentality of the American Board. Great thanks be unto God that our congregation is multiplied, and those who bear the responsibility of the Gospel in their hearts are increasing day by day.

Two years ago some earnest brethren in our church thought to give the *tithe* of their gain for the work of the Lord. They have increased to twenty in number, and have, until now, acted according to their promises. This greatly helped to the welfare of our church, and the progress of the Lord's cause.

Recently those tithe paying brethren suggested that our church was sufficiently grown to support herself without receiving any material aid from other sources, and that we had better leave the twenty pounds, which is yearly paid by the Board for the support of our schools, to more needy places. This is necessitated through the very great need seen everywhere, and the extensiveness of the work of the Board.

December 30, 1892, the proposal was brought before the majority of the church. Nearly every member took part in the meeting, admiring the plan and expressing a hearty gratitude to the American Board, which has, till now, been a kind benefactor to us, both in our material and spiritual needs. Consequently the offer was unanimously voted upon and accepted by every individual. The desire and agreement of us all being this: afterwards we will not ask any remuneration from you for the support of our ministers, teachers, etc.

The honored Board, which for more than thirty years has enlightened us with the light of truth, by sending missionaries and helping our native ministers, shall remain in our hearts as a kind benefactor.

During the past thirty years, according to the command and example of our Lord, you have spent more than 1,500 pounds directly for this city and this church. Your prayers and donations have shown their strength working as a seed that remaineth for eternal life.

In order to bring forth the fruits of righteousness, to-day there exists at Tarsus a spiritual tree, planted by the American Board and reached to its maturity under the care and protection of the same.

This church, being organized at Tarsus, the ancient capital of Cilicia and the birthplace of the great apostle to the Gentiles, shall try, in the name of the Lord, to render the service of a lighthouse to the surrounding towns and villages which are exposed to many dangers and calamities.

Last year we gave about twenty-five pounds for the Evangelical work abroad, and next year we hope to give more. We desire and hope, trusting in the Lord, that before the next thirty years shall end, our church besides being self-supporting, shall be able to provide for at least two other places, and thus shall delight you.

Now, beseeching the favor of the Lord upon your work everywhere we remain in brotherly love.

From the Evangelical church at Tarsus,

Minister, Hampartsum Kalyjiyan.
Secretary, Hagopjan Hagopjanian.

Letters from the Missions.

North China Mission.

OUT-STATIONS OF PAO-TING-FU.

MR. KINGMAN writes from Pao-ting-fu, China, January 14:—

“Dr. Merritt and I have just returned from a short trip to Wang Tu, made still shorter by the bitter cold and by the unavoidable charcoal fumes, against which only the Chinese constitution is proof. I wrote you some weeks ago of the slight persecution the church there has been suffering on account of their refusal to contribute to the village theatricals. The matter was carried to the *hsien* yamen, where immediate redress was granted us, and a proclamation issued warning all and sundry against interference with our church or with its members. This action has suppressed all overt acts of persecution, but it has made the converts unpopular, for the time being, in all that

countryside, and has seriously interfered with the present progress of the work.

“A funeral in the family of one of the members has also been made the occasion for more threatening words and attempt at intimidation. We found naturally, therefore, few signs of advance there, but never, I think, have I seen so promising and attractive a body of native Christians. They are only about ten or more in number, but their spirit is excellent, and their training under the care of helper Meng has been of the very best. They are such a congregation as one does not often see in country work.

“A few days before we visited Ching Liang Cheng, where we placed a helper some six weeks ago. There is every sign of progress there. Rooms crowded daily; a regular Sunday audience of about 100; some thirty under daily instruction, and much promise for the future. We could

easily have taken in not a few on probation, but the conservative policy followed here is, I think, far the best in the long run, and intending applicants were advised to wait a few weeks longer. There has been a little opposition from the Roman Catholics there — as though China were not broad enough to give scope for proselyting without encroaching on Protestant congregations!"

WOMAN'S WORK.

Miss Morrill writes from Pao-ting-fu: —

"This term I have fourteen girls, three of whom will enter the Bridgman School next autumn. I had more applications than I could entertain, but it hardly seemed wise to put all my strength and time into a school, when there is such a large evangelistic work to be done among the women in our field. We still have no rooms for a station class, but I have a small room in my court occupied by three students. They are all from different villages, and have been under instruction in previous winters. I hope they will prove available for Bible-women in the future. I send them out certain days with an experienced worker, and they have charge of some women and children who come to me for instruction.

"At present writing the two Bible-women and myself have about twenty-six women and children studying, none of whom receive any inducements. We go to homes or they come to us. Every evening I have a class of the women servants in the compound, and they are just as eager as though they were not tired by the work of the day. Where neither money nor food is given we cannot but feel more confidence in the motives of the student. The Boys' School, now numbering twenty, still recites to me.

"While I see the importance of and enjoy the teaching, my heart turns more to the direct evangelistic work which seems so vital. I go to the dispensary waiting-room five times a week and find some most interesting inquirers. Women come in saying, 'We have come to hear the truth,' and then we have a good talk together. True, often I do not see them

again, but I cannot believe the seed was lost. Most of our probationers come to us through the dispensary. We have one woman, a servant, who brings her mistress' little boy for daily treatment; she has read through two of the elementary books. She professes to believe, in her heart, but says: 'If I am an avowed Christian, I shall lose my place, for then I could not burn incense for my mistress and chant the books to Putsa (a female goddess). Nor is she the only one who receives fairly regular teaching there.

"Last Wednesday in the suburb I visited seven homes, and the Bible-woman says the neighbors on the east side want me to come there soon. In the city there are twelve visiting-places. This does not include occasional visits.

"There is no romance of missions in China. The work for the women is a very common round, yet a wonderfully uplifting one, as you see the transforming power of the gospel in these darkened, narrow lives. We need more help at once, and then we could not half use the opportunities all around us."

FROM LIN-CHING.

Mr. Chapin writes: —

"Near the close of the year three men were baptized and several others have been received on probation. Soon after the great fair, teacher Chi visited one of the inquirers at his village. He was so favorably impressed that a few weeks after I went there, accompanied by the first medical assistant, Mr. Chou, and teacher Chi. We had a very pleasant and apparently profitable time. Mr. Chou treated a hundred patients; we all preached at this inquirer's village, besides two other villages, and left with the conviction that some impression had been made. Since then three others in this man's village have become interested.

"Several conversions are to be credited to the work done in the dispensary. Three of these persons have been received on probation. In previous years we have spent more time at the outside chapel, with the result that many have caught a glimpse of the truth, but they

came to the chapel so rarely that they were like the seed which fell upon stony ground which soon withered away.

"The greatest advance, however, has been in the opening of new places — homes where a missionary lady would be received. Last year at this time there were not more than two such places outside of Lin-ching where a lady could go and be certain of a good reception. Now there are not less than five, besides Chung Meng, where there are ten women waiting for a lady to go and teach them.

"During the summer there were many women at the hospital, some staying there weeks at a time. It seemed such a misfortune, a lost opportunity, that there was no one to talk with them or teach them the great truths of the gospel."

EVANGELISTIC AND MEDICAL WORK.

Dr. Merritt, of Pao-ting-fu, sends the following report: —

"I have made two short tours recently and have decided, since I was made ill in both cases, not to attempt another in cold weather until we can be provided with small foreign stoves at the out-stations. I am more and more impressed with the importance of frequent visits to our out-stations, and, next to preaching the truth, the shepherding of these new Christians is most necessary. This branch of our work has of necessity been sadly neglected for years, and can only be met by a strong force at the station.

"The second of the tours mentioned was made to the newest of our openings, Po-teh, and I was inclined to think it the most promising of all. The earnestness manifested was beyond anything I have seen in my seven years' experience. The country and villages were also the best I have seen in China, and the outlook for a good self-supporting church in the near future seems very hopeful.

"At Neu-ko-chuang a chapel has been purchased for \$12.50, and at Wang-tu for \$50. These are paid for by contributions from natives and foreigners, and the deeds are registered at the yamen in the names of the churches of said places.

These chapels are ordinary Chinese houses, so arranged that a helper can be accommodated and the foreign missionary made slightly comfortable as well. My present idea is that with a small foreign stove to protect one from the fumes of charcoal or hard coal, as the case may be, medical work can be undertaken at regular intervals to great advantage.

"The records for the year 1892 are as follows: Baptisms, 25; probationers, 48; deaths, 8. The medical work is much the largest on record, being 18,448 treatments. I see no reason why this should not be annually increased, as we are gaining the confidence of the people everywhere."

GIRLS' SCHOOL AT TIENSIN.

Miss Stanley writes from Tientsin, February 7: —

"I have at present a regular attendance of twenty-two; seventeen of the girls board here. The young teacher, one of our Bridgman School girls, does faithful work, and is invaluable. I have plenty of applications, and there is no reason why we should not have a good solid school here. I have four girls all ready to go to Peking; they are well along in their books, and have unbound feet and are a credit to Tientsin. It is a pleasure to see these girls grow and improve, to see them helpful, kind, obedient; to see a child come to us wild as a young hawk, and in a few months changed into a loving and lovable human being, pays for every bit of trouble. I have a girl now who has been with us just about a year. She was a wild, sulky, and apparently extremely stupid child. Not a character in the language did she know, and it took hard work to pound five or six into her head. Now she is quiet, clean, reads well at prayers, answers intelligently. In every way she is a nice child, helps the little ones, and sings like a lark."

South China Mission.

NEW CHAPEL AT CANTON.

THIS new chapel is in the Twelfth Ward of Canton, a section of much importance

and hitherto unreached. The mission and its friends regard the securing of this location as an important improvement. Some of the neighbors are displeased, and one rich man is doing his best to get rid of the chapel of the new faith, offering to buy out our mission. Mr. Nelson sends an account of the dedication, which occurred on January 10. After the opening address by Mr. Taylor, short addresses were made by three native preachers, and the exercises passed off most happily. Mr. Nelson writes:—

“At the close of the meeting quite a number remained to partake of tea (*yam ch'a*) and light refreshments procured for the occasion. About a dozen women were present in the woman's apartment and several children with them. It was a happy occasion to all concerned, while the native brethren expressed their delight not only with the chapel, but also with the location—one which had long been sought for by them, but without success. We trust and pray that the Lord's hand is in it all, and his be the honor and praise.

“About seventy-five Christians were present, not including women and children. A few non-Christians also came. Our plan is to open religious services for the masses who are still in darkness. One could not fail to be encouraged in looking into the bright, intelligent faces of those present. They are certainly a Gideon's band in Canton.

“Mrs. Nelson, with several ladies, on their way home from the chapel, were invited into a native house, where dwelt a large family: father, mother, grandparents, children. One of the party who could speak Chinese spoke to this heathen family about the true God, Jesus the Saviour, man's sins, how he can get rid of them, and how to live a useful life. They listened eagerly and asked the visitors to come again. Other Chinese women had a kindly smile for them as they passed.”

Mr. Nelson, in writing of these new premises, says that one part of the building will be used for a day-school. The wife of the preacher, having an excellent education, will be the teacher.

Shansi Mission.

THE sorrowful tidings are given on another page, reported by cable, of the death of Dr. Goldsbury on March 23. Writing early in the year Mrs. Thompson, of Jen T'sun, speaks of Dr. Goldsbury's clinics as better attended than ever before, and that he was seeing patients three times a week. Of other matters Mrs. Thompson writes:—

“The villages around Fen-chow-fu are opening for woman's work. Mrs. Davis visits two or three villages as often as possible, and sometimes Mrs. Price accompanies her. There have been two women and two girls on Mrs. Davis's place this fall for about three weeks, and Mrs. Davis taught them each day. Mr. Price is occupied with school work and does what village work he can. Dr. Atwood has his hands full with his hospital and dispensary work, daily prayers, and Sunday services. Mr. Tu, an inquirer, whom Dr. Atwood expects to baptize this winter, has proved a most efficient helper, preaching to the men in the hospital and sometimes taking charge of Sunday service. He also often accompanies Mrs. Davis to the villages.

“We have about twelve boys in the school here. Mr. Thompson and I recently visited a village five miles from here, where Mr. Kang, an inquirer, lives. This man has attended services regularly for a year and seems a sincere seeker after the truth. As a foreign lady had probably never visited this village before, the whole village came out to see us. It is impossible to teach them under such circumstances, but we purpose to visit regularly this village and one a short distance farther on and teach the men and women who are willing to learn after their curiosity is satisfied. We can teach, but we cannot win them from their sins. We earnestly desire that the Christians at home pray that the Spirit of God awaken these sin-deadened hearts to a desire for deliverance and peace with God.”

AN INTERESTING INCIDENT.

Mr. Williams, writing from Tai-ku, January 18, says:—

"A most interesting event recently occurred which I cannot doubt will be fruitful of good results. My teacher is a man of wealth and position in the city. He is an old friend of our brother Lin Hsien Sheng, teacher in the school. For some time he has been very kindly disposed to the missionaries and their work. He is not ashamed to be publicly seen with us, and takes pleasure in escorting us to places of interest in the vicinity; in short, he seems to like us, to have faith in our motives, and wishes to assist us in many ways. Together with many others of his class he takes his meals at the principal *fan kuan* (restaurant) in the city.

"At this restaurant the regular patrons have a private theatre for their amusement. Last week they invited Mr. Clapp to come with his magic-lantern and exhibit pictures. For three successive evenings an audience of about 300 of the better class of citizens gave respectful and interested attention while Mr. Clapp exhibited pictures representing the Bible stories, interspersed with Western science, art, and natural history. Lin Hsien Sheng, who is a magnificent Christian orator, and helper Wang held the attention of the people by the hour while they preached the simple gospel truth. A company of the schoolboys added much to the interest of the occasion by singing hymns. When the meetings were over all the missionaries were invited to the *fan kuan* to a fine feast.

"You may ask, 'What has it amounted to?' We do not know. Thirty men voluntarily bought New Testaments, that they might read about the doctrine for themselves. My teacher is reading Martin's Evidences of Christianity, looking up references in the Old Testament with interest. Although there seems to be little immediate result, I cannot doubt that we will be better known and respected in the city and that the way is being prepared for the extension of the Master's kingdom."

Micronesian Mission.

RUK AND PONAPE.

LETTERS from Ruk, under date of December 5, were brought to Ponape by

Captain Worth on the schooner *Logan*, and have reached us in advance of the mail by the *Morning Star*, which will be given in our next issue. We are sorry to learn that Mr. Snelling is in ill health, and that there has been an outbreak of war among the tribes on Ruk, causing great disturbance. Mrs. Logan, though recognizing the seriousness of the situation, speaks of not having any fear of personal injury. Under date of December 5, she writes:—

"Fighting broke out among the natives near us nearly three months ago. Almost every tribe on the island is involved, and it has come close to our doors. I know that in a sense we are in danger. It is somewhat like living over a volcano. The contention has made havoc in the work here in every way, except in our school.

"Nearly all the men, in the church and out of it, are among the fighters, and the number of those who attend church at all is very small. Mr. Worth has been trying to teach the general school for some weeks past, but there were only a handful of scholars, and a number of Mr. Snelling's boys have also gone from him.

"Naturally it has not affected our school. People are glad to have their *girls* out of danger and where they have plenty to eat, for food is rather scarce among the people now. Hence we have twenty-five boarding pupils and six day-scholars.

"Miss Abell is working at the language and bears the life here well, and is cheerful and energetic.

"Mr. Worth found things as hopeful as the Mortlocks as could be expected. The new workers are very young, and they should have frequent and careful oversight, and it looks now as though the *Logan* could not make another trip until help comes from America.

"Something can probably be gathered up from the wreck here, after the warcloud is over; but you will see that the situation is desperate. We shall try to do our best to hold things until help comes."

A brief letter from Mr. Rand, on Mokil, dated October 28, speaks of the serious

illness of Miss Fletcher, who has returned on the *Star*, which arrived at Honolulu March 27. Of the work on Mokil, Mr. Rand writes hopefully, but he says:—

“We hear sad news from Ponape. The Metalenim tribe is preparing to attack the Spanish colony because three of their number were killed by Manila soldiers, whom they think were sent by the Spanish authorities to kill King Paul and others. The king has been able to hold back his people thus far, but whether he will be able to do so longer is doubtful.”

West Central African Mission.

FROM CHISAMBA.

MR. FAY reports from Kamondongo that the Week of Prayer was observed with good attendance, eight or ten old men and twenty or more women coming from the villages, with more or less regularity. The lads from the station joined in the prayers with evident sincerity, and told in an intelligent way the story of their Christian experience. Mr. and Mrs. Lee have been afflicted in the loss of an infant son, but otherwise the health report from Chisamba is good. Mr. Lee writes:—

“From the evangelistic point of view we have had much reason to be thankful. On the last few Sundays we have had very large congregations. We have had to abandon the schoolhouse and hold our services in the open air. It rejoices our hearts to see so many assemble from Sabbath to Sabbath to hear the good news.

“We have lately had printed a lot of little cards representing money values, to be used in Sunday collections. On New Year’s day we instituted the collection as a regular part of our service, and the three Sundays’ collections have amounted to forty-eight, fifty-one, and fifty-three cents respectively. The tickets are purchased as yet by our station lads only, and considering the rate of their earnings we think they are giving quite liberally. They fully understand the duty of voluntary giving. Of course the cards are of small denomination, in keeping with the

earnings of the lads. For one yard of cloth we sell six tickets of the value of ten reis each, so that if a lad gives but one each Sunday he will only contribute a fraction more than one cent; but as many of them earn only seven cents a week, that will be a very liberal proportion. The wages here run from thirty cents to \$1.35 a month, so we cannot expect very large collections. But the monetary value of the gifts is of small consequence compared with the blessing we expect to be bestowed on the lads themselves in thus forming the habit of giving unto the Lord.

“The Chisambites have just nominated a new chief. They sent to ask my approval of their choice and I freely gave it, as I think they have chosen wisely. A day or so after the nomination the nominee himself came to me to ask whether the lately expelled chief, who has threatened to bewitch any man elected in his place, could really take his (the chief elect’s) life. He said he was not afraid of the ex-chief brewing a war, because the ‘Chisambites could shoot as well as the other party.’ But the ex-chief had a very strong *umbanda* (fetich) and of that he is afraid. I think I succeeded in clearly showing him the powerlessness of any *umbanda*, and have little doubt but that he will accept the position.

“Our station is looking at its best just now. All the vegetables and flowering plants are flourishing. We have succeeded in giving the place a civilized and comfortable appearance; and as for my own little house and village, I am really quite proud of them. Mrs. Lee and I take great pleasure in the place, and we think that in one year more it will be as pretty and convenient a homestead as one could wish for. Our lads are all well, and are a happy, industrious, intelligent set of fellows. We love them and are greatly pleased with their progress.”

VICTORY IN DEATH.

Mr. Stover, writing from Bailundu, January 25, says:—

“We have had another death among us. This time it is Maria, wife of Moso.

She leaves three little children. Her illness was long and severe, and the persecution of the heathen relatives bitter and unrelenting to the end. We had to interfere to prevent them from using physical force to compel them to have a fetich doctor. We let them talk and argue and threaten even, but we draw the line at coercion. No one can lay a finger on one of them here. After Maria's death we had to stand guard over what belonged to them to keep them from being stolen. So imminent was the danger of the relatives taking all the food from the store that we, fearing they might manage to steal it when we were busy, sent out word that if a thing was taken belonging to Moso we should go to the Fort. We do not make a practice of appealing to the Fort, but for the children's sake we felt not only justified but compelled to do whatever we could to save what they had.

"Maria died firm as a rock in her trust in God, never in her severest pains or wildest delirium swerving for a moment. One would not have wondered had she returned in her delirium to her old life; but she did not. In her wanderings she sang Christian hymns, prayed, and talked. As for Moso, all in the mission expressed admiration at his calm endurance of his great loss."

Writing of this event Mr. Woodside says that the chief reason why Maria's kindred wanted a native doctor was their fear that the spirits might make them trouble should they not conform to the customs of the people. After the death, Mr. Woodside went to the king, who was not at first in good humor; he said he had sent a doctor to heal her, and that the doctor had been chased off the premises. However, he gave permission to bury her, so that when at the grave some of the old men began to make trouble they were informed of the king's permission and dared not say more.

Eastern Turkey Mission.

TRIALS AND WANT.

MR. RICHARDSON, writing from Erzroom February 14, reports that Mr.

Macallum has had the privilege of reorganizing the church at Erzangan, receiving five new members, while others will probably soon join the church. Mr. Richardson himself has visited the villages in the Khanoos district.

"I left Erzroom December 28 and reached Khanoos the last day of 1892, spending nineteen days in the district. The Week of Prayer was mostly devoted to the village of Heramik, where Pastor Boghos lives, though I visited Chevermeh, two miles distant, frequently. The average audiences were over 150, often reaching 200, who paid most excellent attention. The threatenings of cholera have much to do with awakening the people to their spiritual need, and I was much encouraged, particularly by the activity of the young men of Heramik.

"The condition of Chevermeh is such as to make one weep. It seems as though everything that is possible had occurred to discourage the little church there. In a sense it is perhaps the oldest evangelical church in Turkey, being the direct successor of a body of Paulicians who formerly inhabited this village, and who accepted Protestantism in a body forty years ago. At that time there were a number of young men, perhaps five or six, who accepted the gospel with all their hearts and devoted their lives to it."

Mr. Richardson gives an extended account of these men, ending in the death of all but one of them within the past two years. The loss of five of their best members, both financially and spiritually, has been a severe blow to the church. The poverty of the people at Chevermeh is also increasing. Last year the crops were nearly a failure from drought, and the previous year much was lost on account of the mismanagement of the government. There is lack of seed for sowing for the coming harvest, and there is serious fear of a famine. After returning to Erzroom, Mr. Richardson received tidings that led him to start at once for Todoveran. He gives the following account of the difficulties which called him there:—

TODOVERAN.

“On Sunday, January 29, while the congregation of Todoveran were quietly holding their afternoon service, the exercises were rudely disturbed by two soldiers who entered the church and roughly demanded that one of the pastor’s sons, a young man who keeps a little shop in the village, should give him a sack for grain. Though it was explained to them that the services were then going on, they refused to listen but began cursing, swearing, and beating the men nearest the door. As there has been great religious interest in the village, the church was crowded, many women and children being present.

“Some of the young men at last succeeded in getting the soldiers out of the building, when they fell on the young colporter of the American Bible Society and beat him severely over the head with their short riding-whips. He parried one blow in such a way that the stock of the riding-whip was thrown on the striker’s face, giving him the nosebleed. This angered him so that the two went to their lieutenant in command, complaining that they had been assaulted in the church. He sent them for their arms, and on their return he took a rifle from one of them and together they rushed into the church. One cool-headed man stepped in front of them as they entered and quietly asked the officer if he knew what he was doing, calling his attention to its being a house of worship and to the women and children who were crying. The officer then drew his men off. They then demanded of the headman of the village that the young bookseller and the pastor’s son be arrested for the alleged assault on the two soldiers. They, however, had started to the neighboring village of Komatzor, three miles away, to report the matter, with a view to its reference to the local sub-governor or to us at Erzroom.

“When the soldiers heard this, they went after them on horses, catching them near Komatzor, beating them severely, binding them by the elbows in such a way as to give them acute pain, and driving them back to Todoveran. By this time it

was about 4 P.M., and instead of reporting their prisoners to the local headman, they took them into a stable, where they bound them to pillars and kept them with their elbows drawn behind them until after midnight, when they allowed them, still bound, to lie down, though they abused them so they could not sleep. At daylight they bound them to the posts again and kept them thus bound until two o’clock on Monday, without food or water from the time they were first bound, although the owners of the house and the friends of the young men begged permission to feed them. On Monday, at the entreaty of some Mohammedans, the young men were brought to the house of the uncle of the bookseller, where, on payment of about four dollars as a bribe, they were released, the pastor’s son being so exhausted that he had to take to his bed, where he remained four days.

“The next day the young bookseller was seized again, and, as the pastor’s son was unable to rise, two others in his place were bound and beaten and driven to a village a couple of miles off, on the way to their barracks on the frontier, where the soldiers boasted they would keep them to serve their devilish purposes. Providentially, however, they were stopped by Turks in this village and on payment of two dollars more were released.”

Mr. Richardson was able to verify this story, and to lay it before the officials, who have promised to punish the offenders.

THE GIRLS’ SEMINARY AT BITLIS.

Miss Charlotte Ely writes of their “Mount Holyoke Seminary”:—

“Thirty-nine boarding pupils and the assistant teachers make up the school family at present. When I add the almost stereotyped phrase, ‘of whom about half are self-supporting,’ I fear you will hardly comprehend the full meaning of the words. In many cases they do indeed indicate a degree of patient effort and self-denial most commendable.

“Soon after the fall term opened, we were honored with a call from the vali-

pasha, accompanied by a number of officers of high rank. The scholars gave satisfactory replies to the questions asked by the pasha; one of them played a duet with me on the organ, and all joined in an appropriate song in honor of the Sultan. The pasha highly commended the girls for their beautiful needlework and embroidery, saying that had he seen it in time he would have sent specimens of the embroidery to the World's Exposition. He appeared gratified with what he saw and made some excellent remarks, emphasizing the necessity of girls being educated.

“About three months ago I took one of the Mount Holyoke graduates—who for several years had taught most acceptably in the primary department here—to Moosh, to open a school for girls and help the preacher's wife in evangelistic work. We receive encouraging accounts from her; she has already thirty scholars, and we have great hope that much good will result from this new work in that city.

“Day-schools in the various wards of Bitlis have met with some unusual hindrances, particularly by the prevalence of smallpox, from which a large number have died. Still a good degree of success has attended this work, and we believe blessed results will follow.”

Marathi Mission.

A YEAR'S WORK.

MR. ROBERT HUME, writing from Ahmednagar, February 17, reviews briefly his work within a twelvemonth:—

“On looking back at the privileges and work of 1892, there are many things for which I feel very thankful. I was permitted to baptize *twenty-three* adults from Hinduism; also, *twenty-three* infants; to receive *twenty-eight* persons into full fellowship with the church on profession of faith, and to aid in the organization of two churches in my district. I solemnized eight marriages and officiated at five funerals. An advanced class was received into our Theological Seminary, and a class of thirteen was graduated after a four years' course of study. At their gradu-

ating exercises six of the number delivered good addresses on the following subjects: The Development of Jesus; Caste in the Indian Church; The Resurrection of Jesus as an Evidence of Christianity; The Inspiration of the Bible; How to Become Like Christ; Music as a Means of Promoting the Spiritual Growth of the Indian Church.

“I have been a missionary in India for more than eighteen years and testify that in that period of time the educated classes were never so ready as now to give a consideration to wise presentations of Christian truth. But the missionary body and our mission do not begin to utilize the opportunities as they ought to be utilized. Also, on account of the weakness of our own mission, we fail on all sides to reap what we have sown and what we ought to reap. Oh! for adequate resources, and for spiritual power in the workers who are face to face in India with 284,000,000 of people, nearly twice as many as in the whole continent of Africa!”

Madura Mission.

PROGRESS AT DINDIGUL.

DR. CHESTER has made use of some funds that he has received from his kindred, and has erected a building which has received the name of Sidell Hall. The building has been completed, and Dr. Chester writes of it, under date of February 9:—

“Sidell Hall was dedicated on Christmas day, and 140 Hindu and Mohammedan girls, from our Second and Third Hindu Girls' Schools, were present. At once, on the close of the Christmas holidays, the Hindu girls of the Second School moved into their new and comfortable schoolhouse.

“Sunday before last, we began, in Sidell Hall, a Hindu girls' Sunday-school, at ten o'clock in the morning, and at two o'clock in the afternoon a Hindu boys' Sunday-school. These two schools will be continued, at the same hours, every Sunday. Already there is a very good attendance. For two Tuesday

evenings we have had an evangelistic meeting for Hindus in this same building, with interesting services and a decidedly appreciative audience. The building is in an excellent situation, and as it has spacious entrances on two wide and much-frequented streets, we are sure of good audiences.

“I have told you in previous letters that in the twelve villages where there are congregations to which I administer the Lord’s Supper, I try to do so, in each congregation, once in two months. To accomplish this, I have to visit some of the congregations on weekdays, always giving them notice of my coming a week or two beforehand.”

Dr. Chester then gives a list of ten out-stations, each from five to eleven miles distant from Dindigul, which he was to visit during the month of February. Of one of these out-stations he says:—

“On February 7, at Pukeiillapatti, I admitted sixteen adults to the church, on profession of their faith, of which number eleven were women. They passed a very fair examination, which was careful and thorough. Three months ago, in this same congregation, twelve adults united

with the church, on profession. These results are the work of a new but faithful, hardworking, and intelligent catechist, who has completely gained the affection of the people. I hope within a few months to see him pastor of this church. The offerings in this congregation, within the past nine months, have increased more than 200 per cent.

“I am most careful not to let my medical work interfere with my other mission work. But my Wednesdays and Saturdays and a third, at least, of all my Sundays are often very busy and very anxious days. It is of the greatest help to me that I have the assistance of such capable, tried, and faithful native subordinates in my Hospital and Dispensary, and that I have no anxiety about their pay or the expense of my medicines and medical stores.

“But the famine, coming in connection with the large reduction of our appropriations, every rupee of which was urgently needed, will make the year on which we have entered one of sorrow and anxiety. Still, ‘the Lord reigneth,’ and I know that he careth for his own work.”

Notes from the Wide Field.

INDIA.

A DERVISH CONVERT. — Dr. C. B. Newton, of the Lodiana Mission, reports, in *The Church at Home and Abroad*, the baptism of a Mohammedan dervish. This man had gained a reputation for sanctity by austerities such as digging a grave and living in it for a month at a time. His body is now scarred with the marks of the work of the white ants. His object was to get rid of his sins, but he found no relief in these austerities. He seems to have accepted Christ and found peace in him.

REVISION OF HINDI BIBLE. — It is a pleasant fact to note that Rev. Dr. S. H. Kellogg, who after his eleven years of missionary service in India returned to this country and became professor in the Western Theological Seminary at Allegheny, Pa., has now gone back to India in order to take part in the revision of the Hindi Old Testament. Dr. Kellogg is the author of that excellent volume, “The Light of Asia and the Light of the World,” and he is eminently fitted in every way for the scholarly work to which he has been called.

A REMARKABLE CONVERSION. — The March number of *The Missionary Record* of the Scotch United Presbyterian Church reports the conversion and baptism of a high-caste Brahman priest at Oodeypore, on December 11 last. His name is Dervaki Nandan. His family were Kulins, which is of the highest Brahmanical order, his

grandfather having been chief priest of Assam. These high-caste Brahmans are regarded with greatest reverence and fear. Dervaki's father was for a time in high official position in Assam in connection with the government. Dervaki himself was born in 1861; he is familiar with a number of Indian languages, but he has spent the best part of his life in the study of the Sanskrit language and literature. He says of himself: "I am sastri and pundit, descendant of a high priest and a high-caste Brahman, the highest privilege which the Hindu can enjoy in his own country and community. I think I am the only Hindu priest in India who is both a sastri and a graduate of a university." He was for a time professor of Sanskrit in the Anglo-Oriental college in Bombay. Of his religious life he says that when an orthodox Hindu he never thought of the loving and living God. He became an atheist for a time, afterward returning to a firm belief in Hinduism. He preached the Hindu faith as an ascetic, and was received with utmost reverence and kindness, Hindu princes and Mohammedan nawabs sitting at his feet and calling him a divine prophet. Some three years ago he became disgusted with the priestcraft and blackmail that reigned in the Hindu community. He saw the fallacies and inconsistencies of the Hindu books; he saw that Hindus had no proper idea of sin or holiness, no love of truth and no recognition of the moral attributes of God. He then began to study the Koran and the books of Buddha and other religions. In 1891 he heard a lecture on the divinity of Christ, and he immediately began to study the Bible, reading the New Testament no fewer than forty times and the Old Testament twice or thrice, and became convinced of the truth of the Christian religion. But then he asked himself: "Should I be so rash as to forget the love of my dear father, the fond and affectionate caresses of my angelic mother, the affections of my acquaintances, the friendship of my admirers, and moreover the superstitious but sweet reverence which a Hindu pays to a Brahman? Should a sastri and swamee — pundit and priest — be so foolish as to bring wholesale disgrace upon his family by running toward Christianity, which is the eyesore of my countrymen and co-religionists?" After a period of great doubt and hesitation, having spent six days with Rev. Dr. Shepherd in conference and prayer and instruction in Christian truth, he asked for baptism and received the rite with great gladness. He immediately wrote the story of his experience, from which we condense the account here given. The paper concludes with an "Account of gain and loss." On the side of loss he simply notes: "Some transient worldly things which I can procure elsewhere by little efforts." On the other side, "What have I gained?" he enters: "I have gained a thing which neither the boast of heraldry, nor the pomp of power, nor all the treasures of Plutus — nay, not all my punditship or Hinduic sastriship — can give. What is that thing? 'New Life,' by having peace of mind, comfort in heart, strength of character, and salvation for the once suffering soul through Jesus Christ our Lord, our Saviour. Amen."

A MOHAMMEDAN AT CHRISTMAS. — The *Dnyanodaya* of February 2 contains a striking extract from the *Panjab Mission News*, referring to a Mohammedan official who came after morning service on Christmas day and said: "I have something I want to read out before some witnesses. Will you call two or three Christians?" This was done, and then while we all stood at his request, he read a poetical composition of his own in praise of Christ and of Christmas day. At the close we said to him: 'If this really expresses your opinion, you should be baptized;' to which he replied: 'So I will be; but there are eighteen others I want to bring with me.' Hearing that on the 27th the Christian congregation were going to have a dinner together, he asked to be allowed to come and share in it. At the close of the evening, in the presence of all the Christians, he once more read his composition, and concluded it with a series of short prayers asking for God's teaching for himself and friends, for

God's blessing on the mission and the congregation, and for God's blessing on all our enemies and opponents. This is the first time in the history of this mission that the Christmas festivities have been closed with prayer by a Mohammedan."

MADAGASCAR.

COMMERCE. — The commercial relations of this great island to the United States are by no means so important as are its relations with Great Britain and France. Yet it appears from a Consular report that during the year ending August 12, 1892, the imports from America amounted in value to \$584,770, while Madagascar exported to the United States during the same period india-rubber and hides valued at \$258,088.

THE BIBLE IN MADAGASCAR. — November 21 was the Queen's birthday and it was celebrated after the usual fashion by feasting and by what is called the "fire festival." The whole country, just after sunset, was illuminated by thousands of torches. A special event on that day was the issuing of the first pocket edition of the Revised Bible. The books are in clear type, neatly bound, but at so low a price as to be within the reach of most. This new edition of the Bible is esteemed a great boon, and the faces of the people brightened as they received the copies from loving hands.

THE SAKALAVAS. — While in certain sections of this great island the work of the Christian missionaries is prosperous, there is still a vast amount of heathenism, specially among the Sakalavas. A missionary of the London Society, Mr. Hockett, says that in a recent tour among these Sakalavas he found that to every village there was attached a large number of sugar plantations for rum-making. Moral ideas seem to be lacking among the people. The people ask: "To lie, a sin? to rob, a sin? to get drunk, a sin? to aid wars, a sin? What is sin? That's some idea of you white men, not ours. Let the Hovas accept new ideas and customs. We are not such fools or deceived so easily." Doubtless there is a conscience in these men, though so sadly seared.

HEATHENISM. — *The Chronicle* of the London Society contains an account of the burial of a Betsileo prince, after a period of mourning of nine months on the part of his people. The story shows that among these Betsileos heathenism is still rampant. The body of the prince was borne from village to village, and oxen were killed at every stone altar along the road; an ox was also killed at every stream forded, and another one on entering, and still another on leaving a house. No less than 300 oxen were thus slain along the way. The grave was in a natural cavern on the face of a perpendicular rock, and though the ladder used was seventy-eight feet long, it did not reach up to the tomb. The body was tied around the neck and hauled up by the ladder. The whole proceedings were accompanied by singing and dancing. Two or three accidents which occurred were attributed to the wrath of the deceased man over some want of respect shown in the ceremonies. The only pleasant thing about this incident is the fact that the successor of this prince, a woman, was strongly opposed to these proceedings, declaring that they were all nonsense, and it is hoped that she will break away from the chains of custom.

AFRICA.

UGANDA. — Telegraphic reports have been received of the arrival on February 11 of Sir Gerald Portal's expedition at a point within 100 miles of Victoria Nyanza. In a dispatch from Captain Williams, British commander in Uganda, dated Kampalla, December 9, he speaks of the outlook as promising, both from a political and commercial point of view. Both the Protestants and Catholics are behaving well, and are loyally observing the terms of the treaty. There is a marked diminution of crime at the capital, but in the outlying regions there are robberies. The fact that the perma-

nence of British authority is known to be in question is an added source of danger. As to the future, Captain Williams says that King Mwanga has no power, and would go away if the British forces should withdraw. In that case fighting would commence and complete anarchy would reign. The Soudanese soldiers would probably join with the Mohammedans in the establishment of a Moslem kingdom which would be bitterly hostile to the English. Slave-trade would be rampant and the country destroyed. Not only would the British lose in what has been called their "sphere of influence," but the Germans would have to retire from much of their possessions, and the prestige of the European would be gone. Such withdrawal, Captain Williams declares, would be wrong from a humanitarian point of view and foolish from the commercial point of view.

That this question in regard to Uganda has taken a deep hold upon the people of Great Britain may be learned from the fact that on March 20, after all previous discussions, the House of Commons spent nearly six hours in debate on the question of appropriating \$25,000 for the cost of Sir Gerald Portal's mission to Uganda. Though the opposition to the grant was led by Mr. Labouchere, he obtained only forty-six votes to his amendment, and the grant was made by an overwhelming majority.

THE CONGO. — Reports have been received of a bloody conflict on the upper Congo between the forces of the Free State and the slave-traders. The latter were led by Sefu, son of Tippu Tib, and were completely defeated. Among the 500 prisoners were five chiefs. Six hundred guns were secured which had been imported from Zanzibar. Mr. Henry M. Stanley calls attention, in connection with this battle, to the necessity of enforcing the tenth article of the Brussels Conference prohibiting the introduction of guns and gunpowder. "If this trade is allowed to go on," he says, "nothing can suppress the slave and rum trades."

THE WA-RUNDI. — The *Deutsche Kolonialzeitung*, in reporting the travels of Dr. Baumann in the country between Victoria Nyanza and Lake Tanganyika, gives a curious account of his reception by the Wa-Rundi. The elders of every village went out to meet him with genuflexions, the warriors executed their military dance before him, the women welcomed him with songs, and the whole population uttered cries of joy. Messengers from neighboring villages sent presents of food, and would not go away till Dr. Baumann had seen their dances. As they begged nothing and stole nothing, their enthusiasm was inexplicable until they told the reason. For ages the whole region, from Ujiji to Urundi, had been governed by chiefs bearing the name of Muesi (the moon), and having their origin from the moon! It was thirty years since the last Muesi died in battle; since then anarchy had reigned in Urundi, and the thieving Wa-Tusi had taken advantage of this state of things to make their raids. The Wa-Rundi had taken Dr. Baumann for the Muesi whom they had lost, and who, after a long sojourn in the moon, had returned to Urundi!

THE MATABELE. — Among the Matabele, the two converts, Baleni and his wife, remain faithful, but alone. The calmness with which the natives accept the invasion of Mashonaland by the whites, since November, 1890, disconcerts the lookers-on, says the *Journal des Missions*. Is it the renunciation of their ferocious independence or the stillness before a sudden explosion or before an exodus northward? No one can tell, but it seems to the missionaries that many of the Matabele sigh for the end of the tyrannical régime of Lobengula.

BASUTOLAND. — Vast armies of grasshoppers, devouring the fields of Basutoland, have brought about the past year a severe famine in that region. The sufferings of the people have been great and the French missionaries have found it hard to preach the gospel to those in such distress. When the great cloud of grasshoppers settles at

night, the villagers go out with their cattle and tread them down by myriads. With the first beams of the morning sun, the winged host that remains takes flight.

VISIT TO GUNGUNYANA. — Dr. Liengme, of the Swiss mission in the Transvaal, has recently paid a visit to Gungunyana at his kraal at Mandlakazi, on the Limpopo River. Gungunyana received him most kindly and several times repeated the invitation: "Come, teach my people." Other chiefs repeated the same words. Dr. Liengme had three interviews with Gungunyana and preached to him the gospel. The chief asked for a medicine that "would kill the desire in his heart for alcohol." When the doctor was giving him some medicine, Gungunyana said "Drink." Evidently he distrusted the doctor, who immediately swallowed the medicine. This reassured the king, who afterward showed great interest. This friendliness of Gungunyana may have an important bearing upon our mission in Gazaland.

THE CANNIBAL BANGALAS. — This fierce tribe of savages on the upper Congo has received missionaries of the English Baptist Board, one of whom, Mr. Weeks, reports a scene which occurred in August last, at Monsembi station, near Bangala. A loud wailing was heard one night and it appeared that Mokobi, the headman of Monsembi, had died. Mourners came from surrounding towns and wailed in a frightful and heart-rending way, but it appeared that it was not from sorrow. This show of grief was simply to avoid the charge of witchcraft. A man would say: "If I do not cry night and day for him, they would say I had bewitched him." Mr. Weeks describes one real mourner, a senior wife of the dead man, who plastered her body with mud, and wandered around the town, carrying his looking-glass and spear, searching for her husband, muttering to herself, "Ah, he has gone to Mokoko. I will look for him there." And off she would go through the villages, only to return to the corpse of her husband and grovel in the dirt beside it. Mr. Weeks found the people dragging away one woman, doubtless to strangle her on the grave of her husband, but he interposed and saved her life. At the burial of the dead man a grave was dug in the middle of his house, the front of the house being taken out and the roof raised. It seems that the deceased had killed seven men during his life, six of them in open quarrels. One of them, his slave, he killed in anger and his skull was sticking in the ground near by. At the grave the women sang a dirge, and each of the seven men was called upon by name to attend. Seven thrusts were made in the air with a spear, and then the body was carried away to the grave. The fact that there was no victim sacrificed on this occasion is in striking contrast with what occurred two years ago when the first missionaries reached that region, for then, when the missionaries had not been there many weeks, they found a woman pegged to the ground and the people defiantly announced their intention to kill her and drove Mr. Weeks back to his house when he sought to interfere.

GARENGANZE. — It is reported that since the death of the king, Msidi, who it will be remembered was slain by one of the officers of the Katanga Company, a great change has taken place in this interior region. The missionaries have removed to a point within the Congo Free State, at a station near the Lufoi River. They have gained the respect and confidence of the people, but as yet there is little to show for the work they have done.

THE CONGO FREE STATE. — In a recently published report of the Consuls of the United States, our commercial agent at Boma, on the Congo River, gives some statistics concerning the trade of the Free State showing that its exports during the year 1891 amounted in value to \$1,033,229. This indicates a great increase within the past six years, the exports in 1886 having amounted to \$171,081; the total value of the exports in all the six years being \$,269,794. More than one half of these exports, in

commercial value, consists of ivory; then follow palm kernels, palm oil, and rubber. These facts indicate that the Free State has a large and growing commerce, and suggest something of the advance that will be made when the railroad is completed from the sea to Stanley Pool, and the vast waterway above the pool is brought into easy connection with the ocean.

THE DRINK CURSE. — There are said to be three districts in South Africa where the drink traffic is prohibited, and the results have been most salutary. In the Orange Free State and in Basutoland there are good order and prosperity such as are found nowhere among people who use intoxicants. The Bishop of Mashonaland writes also of the noble efforts of Khama, the native Christian chief in North Bechuanaland. The Bishop speaks of Khama as "a man whom I am glad to know and call my friend, and who is the finest specimen of a native I have ever seen — nay, I can go further, and say he is one of the finest specimens of humanity I have seen. He has excluded drink from his country in a way hardly possible to believe. At the town of Shoshong, with from 15,000 to 20,000 people in it, anybody can walk about at any moment and know that he would not meet with the slightest atom of molestation — a state of things entirely due to the way in which the drink is kept out of Khama's country."

NEW GUINEA.

A NATIVE TEACHER'S WORK. — Rev. Mr. Pearce writes to *The London Chronicle* of a station in New Guinea, named Tupuselei, where is only a South Sea Island teacher, but a man who has great influence over the people. There are 350 in the village who are thoroughly Christianized. The schools, as well as weekday and Sunday services, are well attended. The children, to the number of nearly 200, are orderly and diligent in their studies, and an examination of the place by five missionaries shows that the station is the best in New Guinea. It is a striking illustration of what a Christianized native can accomplish.

REV. MR. CHALMERS, of New Guinea, writes of the death of a great sorcerer, who was "too great to live," for one day he was clubbed to death. A son of this man is a Christian, and is now in training for an evangelist. Mr. Chalmers speaks of fifteen catechumens who are good earnest fellows. On September 11, eight natives were baptized after giving good public testimony for Christ. A change for the better seems to be coming over the people.

SAMOA.

By the last report of the London Missionary Society there were 24,263 Christian adherents in connection with the churches of that society. This is out of a population of about 36,000; of this number, 6,526 are reported as communicants. There were 169 native ordained ministers, besides 214 other preachers. The joint Protectorate of Great Britain, Germany, and the United States over the Samoan Islands is not working very well, and the outlook is not hopeful. It has been from Samoa that a large number of native missionaries have gone to New Guinea, and the Training Institution at Malua is in excellent condition.

Miscellany.

BIBLIOGRAPHICAL.

The Great Commission. In two parts: I. In its relation to the Home Field; II. In its relation to the Foreign Field. By Rev. M. T. Lamb. Davenport, Iowa: Mossman & Vollner.

This volume is an earnest plea for the thorough consecration of all of the Lord's

disciples to missionary work at home and abroad. This consecration must include property as well as persons, and must involve an absolute self-sacrificing surrender. Such a consecration, the author argues, will lead to the substantial evangelization

of the heathen world within a very few years. Arithmetical calculations are given, showing how easily the supply of messengers by the thousands and how easily the needed money by the millions can be provided.

The responsibility for this important work is placed largely upon the present evangelical ministry of Christ, especially upon those who are pastors in active service. This is expressed in the concluding paragraph of the volume in these words: "If 1,000 of the leading pastors in each of the principal denominations in this country would either resign their positions and offer themselves heartily and earnestly to the foreign missionary work, or immediately reduce their expenses and manner of living to the standard of the majority of the pastors of the country, or, better still, to the majority of the wage-earners around them, and devote all the balance of their salaries to the one great work, their example would immediately become contagious." And thus, as this writer thoroughly believes, the Gordian knot would be cut, the great barrier that is now separating the church from the masses of the people would be broken, and the ample means speedily secured for giving the Word of life to all the unevangelized nations.

A Winter in North China. By the Rev. T. M. Morris. New York and Chicago: Fleming H. Revell Company.

These untiring publishers have again placed the missionary world under obligations. The present book is a record of the visit of a deputation from the English Baptist Missionary Society to its own stations in the provinces of Shantung and Shensi; but the two gentlemen of the deputation saw also many other missions in the interior of China, as well as up and down the coast. It is instructive thus to get a bird's-eye view of the general Christian work. The goodly number and excellent character of the converts of the Baptist Mission are most encouraging. The closing chapters upon the religions and superstitions of the empire and upon missionary methods are particularly

succinct and clear. We quote the reply of Loh-Fung-Lu, private secretary of the Viceroy Li-Hung-Chang, when asked by the deputation how he would characterize the religions of China. He said that it was exceedingly difficult to give anything like a definition, as these systems ran into one another to so large an extent. "But, speaking generally, he should be inclined to describe Confucianism as atheistic, Buddhism as pantheistic, and Taoism as materialistic; but," he added with a smile, "you do not define a Chinaman's religious position when you give him a name and call him a Confucianist, a Buddhist, or a Taoist; he may be that, but he is usually something more." At the back of all these is the ancestral worship, "the indigenous and universal religion of China."

The Viceroy himself gave a cordial welcome to the deputation and freely conversed for more than an hour upon matters connected with missions. As to the opium trade, he said he was glad to hear that the two Englishmen "took so just a view, and added that as we were sending out missionaries to convert the Chinese we might try to convert our own government." He also said: "I hope that you will send out a great many more medical missionaries."

Madagascar: Its Missionaries and Martyrs. By W. J. Townshend, D.D. New York and Chicago: Fleming H. Revell Company.

The story of Christianity in Madagascar is well and briefly told in this attractive illustrated volume of 160 pages. It is one of the brightest evidences ever furnished of the power of the gospel, and it must ever thrill the hearts of those who love the Lord or who honor human faithfulness and devotion.

The First Millennial Faith. By the author of "Not on Calvary." New York: Saalfeld & Fitch. Price, 50c.

This small treatise is an historic statement, "chiefly a compilation," advocating a return of the church to the early theory of the atonement held, as is here maintained, during the first thousand years of Christianity, the theory that the death of Christ was a ransom paid to Satan. This

is regarded as a far better theory than that of Anselm, called "the satisfaction theory," advocated in his work entitled "Cur Deus Homo." We ourselves much prefer the theory of Romans 3: 24-26.

Reasons for Believing in Christianity. Addressed to Busy People. A course of lectures delivered at St. Paul's Cathedral. By the Rev. C. A. Row, M.A., Prebendary of St. Paul's and Bampton Lecturer. New York: Thomas Whittaker, Bible House. New edition. Price, 25 cents.

This volume is intended for persons who have not the time and may not have

the taste, for the study of a large and scholarly treatise. It gives in a concise form the results of scholarship rather than the processes of the study, and will interest plain and thoughtful people who desire to be well established in the Christian faith. It may be regarded as a compendium of the distinguished author's course of Bampton Lectures upon the same subject. It emphasizes the moral miracles connected with the work and person of our Lord.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

Let continued prayer be offered for missionaries and missionary work in the Turkish empire: that in the present crisis our government may act firmly and wisely in defence of its citizens; that false accusations made against the messengers of the gospel of Christ may not work to their detriment; that justice may be done by rulers both in high and low positions; and that the present trials and perplexities may work for the furtherance of the gospel.

DEPARTURES.

March 18. From New York, Miss Marion E. Sheldon, returning to the Western Turkey Mission.

April 8. From New York, Thomas E. Scott, M.D., with his wife, Mrs. Mary E. Scott, M.D., and Miss Katherine L. Myers, to join the Ceylon Mission. Mrs. Scott is a sister of Rev. F. W. Macallum, of Erzroom, and of Miss Emily Macallum, of Smyrna.

ARRIVALS IN THE UNITED STATES.

April 9. New York, Rev. W. O. Ballantine, M.D., and wife, of the Marathi Mission; also, Miss Dency Root, of the Madura Mission.

The *Morning Star* arrived at Honolulu, March 27, having on board Miss J. E. Fletcher, Miss Rose M. Kinney, and Miss Alice C. Little, from Micronesia.

DEATHS.

January 21. At Chisamba, West Africa, infant son of Rev. and Mrs. Wilberforce Lee.

February 27. At Phoenix, Arizona, Rev. James W. Seelye, who joined the Western Turkey Mission in 1884, and returned to the United States in 1889. Though for a time released from their connection with the American Board, Mr. and Mrs. Seelye were to have returned to their missionary work had not the failing health of Mr. Seelye rendered such return impossible. There are many who will mourn his early death.

March 23. At Tai-ku, Shansi, China, James Goldsberry, Jr., M.D. (See page 174.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A happy death at Bailundu. (Page 194.)
2. Trials and want in Eastern Turkey. (Page 195.)
3. A year's work in India. (Page 197.)
4. Pao-ting-fu and its out-stations. (Pages 189 and 191.)
5. Interesting incident at Tai-ku. (Page 192.)
6. A new chapel at Canton. (Page 191.)
7. Items from Micronesia. (Pages 193 and 174.)
8. Items from Africa. (Page 200.)
9. A Brahman convert. (Page 198.)

Donations Received in March.

MAINE.

Albany, J. H. Lovejoy,	5 00
Eliot, Cong. ch. and so.	4 19
Ellsworth, Cong. ch. and so.	74 95
Fort Fairfield, Cong. ch. and so.	12 00
Foxcroft and Dover, Cong. ch. and so.	30 25
Hallowell, South Cong. ch.	25 00
New Sharon, Cong. ch. and so.	7 00
Orland, A friend,	10 00
Portland, State-st. Cong. ch.	250 00
Scarborough, 1st Cong. ch.	3 00
Scarsport, 1st Cong. ch.	20 00
Togus, James Garvin,	1 50
Woodfords, Cong. ch. and so., 73; Y. P. S. C. E., for work of Rev. H. P. Perkins, 25, 84,	98 84—541 73

NEW HAMPSHIRE.

Amherst, Cong. ch. and so., 25; L. F. B., 150; E. D. Boylston, to const. GEORGE W. AUREVANSAN, H. M., 100,	275 00
Boscawen, 1st Cong. ch.	21 00
Concord, 1st Cong. ch., to const. LORA E. BROWN, H. M.	100 00
Dunbarton, Mrs. Mary E. Farrer,	5 00
Francestown, Cong. ch. and so., 13, 62; M. B. Fisher, 5,	18 62
Meredith, Cong. ch. and so.	17 00
Newport, Cong. ch. and so.	70 20
North Hampton, E. Gove,	15 00
Northwood, Cong. ch. and so.	4 90
Rye, Cong. ch. and so.	50 00
Webster, 1st Cong. ch.	31 00—607 72

VERMONT.

Brattleboro, Centre Cong. ch., m. c., 19, 36; H., 15,	34 36
Clarendon, Cong. ch. and so.	8 50
East Braintree, Cong. ch. and so.	7 00
Guildhall, Cong. ch. and so.	8 25
Milton, Cong. ch. and so.	16 54
Newport, 1st Cong. ch.	15 90
North Craftsbury, Cong. ch. and so.	6 50
Northfield, Friends,	3 25
Norwich, Cong. ch. and so.	20 00
Pittsford, Cong. ch. and so.	75 00
South Royalton, Cong. Sab. sch., for native preacher, Madura,	30 00
Vergennes, Cong. ch. and so.	15 00
West Brattleboro, Cong. ch. and so.	50 65
Weston, Mrs. S. A. Sprague,	2 00—292 95

MASSACHUSETTS.

Attleboro, Cong. ch. and so.	3 11
Auburndale, Rev. F. E. Clark, D.D., Christian Endeavor Day thank-offering,	10 00
Beechwood, Cong. ch. and so.	2 00
Blackstone, Y. P. S. C. E., for work in Zulu Mission,	2 74
Boston, Old South ch., 4, 603, 32; Shawmut ch., 582, 02; Central ch. (Jamaica Plain), 221, 38; Park-st. ch., 130; Winthrop ch. (Charlestown), 94, 42; Mt. Vernon ch., Miss Sarah Pratt, 25; Immanuel ch., 13; Eliot ch. (Roxbury), m. c., 7, 18; ———, towards rendering the Bible complete into any of the languages of China, India, or Japan, 40,	5716 32
Boxford, 1st Cong. ch.	35 10
Bradford, Mrs. Warren Ordway, to const. HARRIET I. FOOTE, H. M.	100 00
Braintree, South Cong. ch.	23 00
Cambridgeport, Pilgrim Cong. ch.	37 41
Chesterfield, Cong. ch. and so.	12 00
East Granville, Cong. ch. and so.	6 00
East Weymouth, Cong. ch. and so.	50 00
Enfield, Cong. ch. and so.	50 00
Erving, Cong. ch. and so.	5 00
Florence, Cong. ch. and so., add'l,	21 00

Harvard, Cong. ch. and so.	14 00
Haverhill, Friends,	22 00
Hinsdale, Cong. ch. and so.	6 78
Holbrook, Winthrop ch.	30 00
Holyoke, M. E. R.	5 00
Hyde Park, 1st Cong. ch.	75 53
Kingston, Mayflower Cong. ch.	30 00
Lancaster, Evan. Cong. ch.	7 62
Ludlow, 1st Cong. ch.	14 27
Malden, 1st Cong. ch.	37 00
Milford, Cong. ch. and so.	72 15
Mittineague, Cong. ch. and so.	31 00
Newburyport, Belleville Cong. ch.	165 82
Newton, Eliot church,	275 00
Newton Centre, 1st Cong. ch., 194, 44; S. F. Wilkins, 35,	229 44
Northampton, A friend, for special needs of Madura Mission,	50 00
North Brookfield, 1st Cong. ch.	41 28
North Reading, Union Cong. ch.	25 00
North Sudbury, Jonathan C. Dakin,	10 00
Reading, Cong. ch. and so.	10 00
Readville, Blue Hill Evang. Soc.	7 97
Sandwich, Calvinistic Cong. ch.	57 56
Sheffield, Cong. ch. and so.	10 21
Somerville, Broadway ch., to const. THADDEUS P. IRISH, H. M.	100 00
South Framingham, Grace Cong. ch., to const. Rev. FREDERICK E. EMRICH and Mrs. CLARA D. EMRICH, H. M.	557 66
South Sudbury, Memorial Cong. ch.	51 27
South Walpole, Missionary,	1 00
South Weymouth, Union Cong. ch.	43 56
Tewksbury, Cong. Sab. sch., for printing and distrib. Bibles,	16 05
Three Rivers, Union Evang. ch.	17 76
Westhampton, Cong. ch. and so.	23 16
West Medford, Cong. ch. and so.	12 28
West Newbury, A friend in 1st Cong. ch.	5 00
West Somerville, Cong. ch. and so.	9 50
Woburn, North Cong. ch.	5 00
Worcester, Union church, 93, 71; Pilgrim Cong. ch., 40, 57,	134 28—8,277 83
<i>Legacies.</i> — Barre, Anna J. Mandell, by Austin G. Wheelock, Ex'r,	200 00
Boston, Mrs. Susan W. Simonds, by Jas. M. Kennedy, Ex'r,	2,000 00
Enfield, J. B. Woods, by R. M. Woods, Trustee, to const. WILLIAM W. CHANDLER, H. M.	100 00
Lee, Elizur Smith, by J. L. Kilbon, Ex'r,	1,000 00
North Brookfield, Hammond Reed, by J. E. Porter, Ex'r,	42 60
Rockport, Mrs. Lucy C. Whipple, by Zeus A. Appleton, Ex'r,	397 71
Taunton, Betsey Perkins, interest,	4 04
Whitman, William R. Vining, by Mrs. Susan A. Vining, Ex'x,	100 00—3,844 35

12,122 18

RHODE ISLAND.

Central Falls, Cong. ch. and so.	74 70
East Greenwich, James Roomian,	2 00
Kingston, Cong. ch. and so.	33 21
Nayatt, Mrs. Martha Smith, for Madura,	5 00
Providence, Pilgrim Cong. ch.	25 00
Slatersville, Cong. ch. and so.	47 50—187 41
<i>Legacies.</i> — Providence, Miss Amanda M. Wheaton, by M. L. Brayton, Adm'r,	100 00
	287 41

CONNECTICUT.

Bridgewater, Cong. ch. and so.	12 00
Durham, Cong. ch. and so.	20 53
East Haddam, A friend,	7 00

East Hartford, 1st Cong. ch.	55 00
Enfield, 1st Cong. ch.	46 33
Goshen, Mrs. Moses Lyman,	11 00
Granby, South Cong. ch., 8.15; 1st	
Cong. ch., 6,	14 15
Greenwich, "A friend of missions,"	1,100 00
Groton, Cong. ch. and so.	35 00
Harwinton, Cong. ch. and so.	11 22
Higginum, Cong. ch. and so.	18 00
Lebanon, 1st Cong. ch.	58 45
Middlefield, 1st Cong. ch.	38 05
Milford, 1st Cong. ch.	32 68
Naugatuck, Cong. ch. and so.	6 25
New Britain, Y. P. S. C. E. of South	
Cong. ch., towards support of Dr.	
W. L. Thompson,	225 00
New London, 1st church of Christ,	26 43
Northfield, Cong. ch. and so.	25 89
Northford, Cong. ch. and so.	20 00
Stonington, Pawcatuck church,	15 00
Terryville, H. B. G. and B. E. C.,	
for support of native preacher, Ma-	
dura,	60 00
Voluntown and Sterling, Cong. ch.	
and so.	15 53
Waterbury, 1st Cong. ch.	38 00
Winchester, Cong. ch. and so.	1 79—1,893 30

<i>Legacies.</i> —Lebanon, Mrs. Bethiah	
H. Wattles, by Miss Mary H.	
Dalton, Adm'x,	1,000 00
Middletown, Anna H. Phillips, by	
J. M. Hubbard, Ex'r, in part,	200 00—1,200 00
	2,093 30

NEW YORK.

Brooklyn, East Cong. ch., 20.26;	
Bushwick-ave. Cong. ch., 15; J. D.	
Fish, 100,	135 26
Brookton, Cong. ch.	10 00
Buffalo, Niagara-sq. People's ch.	54 30
Catskill, John Doane,	25 00
Elbridge, Cong. ch.	4 27
Homer, Colemon Hitchcock,	10 00
Ithaca, Mrs. E. M. Orton,	1 00
Jamesport, Cong. ch.	7 54
Jamestown, 1st Cong. ch.	50 61
Jefferson, Mrs. C. Nichols,	4 00
Little Valley, Cong. ch.	4 00
Middletown, members of North-st.	
Cong. ch.	5 00
New Village, Cong. ch.	8 05
New York, Charles Dana, 200; J. H.	
Lane, to const. FLORENCE B. LANE,	
H. M., 100; Charles E. Pierson,	
25; John S. Pierson, 10; Two	
friends in Broadway Tabernacle, 15,	350 00
Northville, Cong. ch.	25 00
Norwich, Friends, by Rev. W. H.	
Scudder, for Scudder Memo. Fund,	40 00
Oxford, Cong. ch.	6 70
Rochester, Mrs. W. A. Stevens,	20 00
Salamanca, 1st Cong. ch.	14 94
Sanborn, Abigail Peck,	10 00
Utica, Plymouth Cong. ch.	12 34—798 01

<i>Legacies.</i> —Berkshire, Frances C.	
Brown, by Robert C. Brown,	
Ex'r, 312.50, less expenses,	275 45
	1,073 46

NEW JERSEY.

Chester, Cong. ch.	25 00
Newfield, Rev. Chas. Willey,	20 00
West Hoboken, Alexander Smith,	10 00—55 00

PENNSYLVANIA.

Ebensburg, 1st Cong. ch.	41 59
Philadelphia, Central Cong. ch., of	
which 40 for native helper in India,	
400; Charles Burnham, 100,	500 00
Ridgway, 1st Cong. ch.	56 50
South Bethlehem, Charles E. Web-	
ster,	3 00—601 09

<i>Legacies.</i> —Pittsburg, Rev. Thomas	
Edwards, by Evan B. Thomas, Ex'r,	1,572 49
	2,173 58

FLORIDA.

Georgiana, William Munson,	40 71
South Lake Weir, Mrs. F. L. Helm,	1 00—41 71

INDIANA.

Fairmount, 1st Cong. ch.	3 58
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MISSOURI.

Afton, Cong. ch.	4 00
Ironton, J. Markham,	1 00
Neosho, Cong. ch.	7 55
Springfield, Pilgrim Cong. ch.	3 00
St. Louis, 1st Cong. ch., 187.57; Au-	
bert Place, Cong. ch., 24.55,	212 12
Windsor, Cong. ch.	7 00—234 67

OHIO.

Alliance, Rev. & Mrs. J. M. Thomas,	10 00
Ashtabula, 1st Cong. ch.	30 50
Atwater, Cong. ch. and Sab. sch.	17 25
Austinburg, Cong. ch.	1 60
Brookfield, Welsh Cong. ch.	5 25
Claridon, Cong. ch.	16 50
Cortland, 1st Cong. ch.	4 00
Fredericksburg, Cong. ch.	8 40
Hudson, Cong. ch.	14 00
Jewell, T. B. Goddard,	100 00
Lyme, Cong. ch.	25 27
Mecca, Cong. ch.	5 65
Medina, Cong. ch.	186 86
Mineral Ridge, Welsh Cong. ch.	3 00
North Fairfield, Cong. ch.	5 00
North Olmsted, 2d Cong. ch.	10 00
Oberlin, 1st Cong. ch., 90; Dudley	
Allen, to const. Rev. JOHN M. P.	
METCALF, H. M., 100; Mrs. P. L.	
ALCOTT, 25,	215 00
Paddy's Run, Cong. ch.	22 00
Pierpont, Cong. ch.	2 12
Staubenville, 1st Cong. ch.	5 45
Toledo, 1st Cong. ch.	210 00
Vermillion, Cong. ch.	8 11—905 96

ILLINOIS.

Buda, Cong. ch.	58 02
Chicago, U. P. Cong. ch., m. c., 7.10;	
Cragin Cong. ch., 3.24; Chicago	
Theol. Sem., for support of Rev. C.	
N. Ransom, 100; Y. P. S. C. E. of	
Warren-ave. Cong. ch., toward sal.	
of Rev. F. E. Jeffery, 60; W. B.	
Jacobs, for W. C. Africa, 50,	220 34
Danville, Mrs. Anna M. Swan,	5 00
Earlville, Cong. ch.	24 25
Englewood, Pilgrim Cong. ch.	142 55
Hampton, Cong. ch.	6 20
Illini, Cong. ch.	17 45
Ivanhoe, Cong. ch.	15 84
Marseilles, R. N. Baughman, to	
const. ISAAC NEWTON BAUGHMAN,	
H. M.	100 00
Moline, 1st Cong. ch., for work in	
Mexico,	7 00
Naperville, Cong. ch.	32 00
Neponset, Cong. ch.	6 00
Odell, Mrs. H. E. Dana,	20 00
Oneida, Cong. ch.	18 60
Paxton, Cong. ch.	93 00
Spring Valley, Cong. ch.	6 33
Sycamore, 1st Cong. ch.	86 56
Tolona, Mrs. L. Haskell,	10 00
Waukegan, Mrs. C. A. Partridge,	5 51
Waupossee Grove, Cong. ch.	5 42
Wilmette, 1st Cong. ch.	57 25—937 32

<i>Legacies.</i> —Chicago, Philo Carpenter,	
add'l interest,	54 00

MICHIGAN.

Alamo, Cong. ch.	8 75
Covert, Cong. ch.	10 70
Farwell, Cong. ch.	8 00
Olivet, 1st Cong. ch., for new work in E. C. Africa,	223 78
South Haven, Mrs. George L. Seaver,	3 60
Stanton, 1st Cong. ch., to const. Rev. WILLIAM C. BURNS, H. M.	50 00
Tipton, Rev. John Patchin,	5 00
Watervale, Orin Blood,	3 50
Whittaker, Cong. ch.	3 43
Ypsilanti, Cong. ch.	12 00—328 76

WISCONSIN.

Appleton, 1st Cong. ch.	31 00
Bear Valley, Cong. ch.	3 00
Clinton, Cong. ch.	67 72
Elkhorn, 1st Cong. ch.	21 25
Fort Atkinson, Cong. ch.	18 00
Grand Rapids, 1st Cong. ch.	25 50
Mukwonago, Cong. ch.	10 00
Whitewater, Cong. ch.	13 50—189 97

IOWA.

Atlantic, Cong. ch.	50 00
Creston, 1st Cong. ch.	16 64
Denmark, Cong. ch.	45 25
De Witt, Cong. ch.	2 50
Fairfield, Cong. ch.	3 30
Farmington, M. H. Cooley,	5 00
Franklin, Cong. ch.	4 33
Grand View, German Cong. ch.	15 60
Jewell Junction, Cong. ch.	3 73
Kingsley, Cong. ch.	3 79
Monona, Cong. ch.	8 00
Osage, Cong. ch.	61 37
Postville, Cong. ch.	11 00
Riceville, Cong. ch.	2 50
Sabula, Cong. ch.	3 00
Sawyer, Francis Sawyer,	20 00
Sibley, Cong. ch.	8 07
Storm Lake, Cong. ch.	11 40
Waverly, Cong. ch.	13 61—289 09

MINNESOTA.

Lake City, Cong. ch.	45 31
Lake Park, Cong. ch.	2 50
Mazeppa, Cong. ch.	3 50
Minneapolis, Plymouth Cong. ch., 52.31; 1st Cong. ch., 42.67; Union Cong. ch., 30.	124 98
Morris, Cong. ch.	17 67
Plainview, Cong. ch.	12 91
Robbinsdale, Cong. ch.	8 00
Rochester, Cong. ch.	46 34
Sauk Centre, 1st Cong. ch.	8 97
Spring Valley, Cong. ch.	37 80
St. Anthony Park, Cong. ch.	5 95
St. Paul, Park Cong. ch., 71.26;	
Olivet, Cong. ch. 9,	80 26
Worthington, Cong. ch.	18 81—412 10

KANSAS.

Bird City, Cong. ch.	3 20
Fort Scott, 1st Cong. ch.	7 00
Osborne, 1st Cong. ch.	8 66
Wakefield, Cong. ch.	16 00
Westmoreland, William J. Cotton, birthday thank-offering for W. C. Africa, 5; Henry A. Cotton, Jr., do., for do., 5; Frank Rudiker, 1,	11 00—45 86

NEBRASKA.

Culbertson, Walter Giles,	16 00
Curtis, 1st Cong. ch.	16 25
Omaha, Plymouth Cong. ch.	18 50
Silver Creek, Cong. ch.	4 15
Sutton, 1st Cong. ch.	33 00
Wallace, Cong. ch.	24 66—112 56

CALIFORNIA.

National City, Cong. ch.	14 00
Oakland, 1st Cong. ch.	450 00
Redlands, 1st Cong. ch., 25.95; Rev. J. M. R. Eaton, 25,	50 95
South Riverside, Cong. ch.	14 00
Tulare, Cong. ch.	36 01—564 96

OREGON.

Pendleton, 1st Cong. ch.	2 50
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COLORADO.

Crested Butte, Union Cong. ch.	5 10
Trinidad, Cong. Chinese Sab. sch., for South China Mission,	40 00—45 10

WASHINGTON.

Spokane Falls, 1st Cong. ch.	24 00
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SOUTH DAKOTA.

Buffalo Gap, 1st Cong. ch.	4 12
Columbia, Cong. ch.	18 95
Eureka, Rev. Henry Vogler, 5; Peter Wittmayer, 3,	8 00
Webster, 1st Cong. ch.	5 60
Winfred, Cong. ch.	8 95—45 62

OKLAHOMA.

Downs, Central Cong. ch.	1 30
Omer, Mount Zion Cong. ch.	1 76—3 06

DOMINION OF CANADA.

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY. T. B. Macaulay, Montreal, <i>Treasurer</i> .	
For the Canadian Station, West Cen- tral Africa Mission,	1,000 00

FOREIGN LANDS AND MISSIONARY
STATIONS.

Africa, Natal, Umgeni, m. c.	3 06
China, Peking, church contribution,	83 35
Italy, Florence, A friend,	50 00
Turkey, Egin, "A poor brother," for West Central Africa Mission, 2.20; Mardin, Y. P. S. C. E., for Young People's Missionary Legion, 1,	3 20—139 61

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS. Miss Ellen Carruth, Boston, <i>Treasurer</i> .	
For several missions in part,	9,413 97

FROM WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> , 3,000 00	
For Mrs. Marden's refit,	200 00—3,200 00
	12,613 97

MISSION SCHOOL ENTERPRISE.

MAINE.—Woodfords, Y. P. S. C. E.	5 00
NEW HAMPSHIRE.—Enfield, Y. P. S. C. E., 1; Hillsboro Bridge, Y. P. S. C. E., 6.24,	7 24
VERMONT.—Barre, Cong. Sab. sch., 5.44; Bennington, 2d Cong. Sab. sch., 25; Cam- bridgeport, Y. P. S. C. E., 1.25; Dum- merston, Cong. Sab. sch., 12.50; St. Johns- bury, Y. P. S. C. E., 1,	45 19
MASSACHUSETTS.—Allston, Cong. Sab. sch., 4.50; Easthampton, Y. P. S. C. E. of 1st ch., 8; Myricks, Precinct Sab. sch., 10; Winchendon, Y. P. S. C. E. of North Cong. ch., 2.50,	25 00
CONNECTICUT.—Glastonbury, Cong. Sab. sch.,	

for educa. of boy in China, 25; Lebanon, Y. P. S. C. E. of 1st Cong. ch., 4; Ledyard Cong. Sab. sch., 4.81; Marlborough, Y. P. S. C. E., 8.32; Norwich, Faith, Delia, and Dickson Leavens, for scholarship in Erzurum High sch., 10; Woodstock, Y. P. S. C. E., 17.39,			
NEW YORK. — Brooklyn, Willoughby-ave. chapel Sab. sch.	69	52	
NEW JERSEY. — Cedar Grove, Y. P. S. C. E.	100	00	
OHIO. — Conneaut, Cong. Sab. sch., 10; Tallmadge, Y. P. S. C. E., 2.06,	5	07	
ILLINOIS. — Bowen, Cheerful Workers of Y. P. S. C. E., 2; Bunker Hill, Y. P. S. C. E., 2.50; Chicago, New Eng. Cong. Sab. sch., 25; Elmwood, Y. P. S. C. E., 1.50; Godfrey Cong. Sab. sch., 8.23; Millburn, Y. P. S. C. E., 20; Riley, Y. P. S. C. E., 1.87,	12	06	
MICHIGAN. — Big Rapids, Y. P. S. C. E., 4.25; Rockford, Y. P. S. C. E., 3; Somerset, Y. P. S. C. E., 5,	61	10	
WISCONSIN. — Fond du Lac, Y. P. S. C. E., 4; Fort Atkinson, Y. P. S. C. E., 20; Grand Rapids, Y. P. S. C. E. in 1st Cong. ch., 4.50; South Kaukauna, Y. P. S. C. E.,	12	25	
			2 74
			459 99
2; Union Grove, Y. P. S. C. E., 4; West Salem, Y. P. S. C. E., 2.20,			36 70
IOWA. — Atlantic, Cong. Sab. sch., 9.24; Creston, Y. P. S. C. E. in 1st Cong. ch., 1.10; Monona, Y. P. S. C. E., 3; Newell, Cong. Sab. sch., 1.73; Osage, Cong. Sab. sch., 10; Owens Grove, Y. P. S. C. E., 3.83,			28 90
MINNESOTA. — Minneapolis, Lowry Hill Sab. sch., 4.10; Rochester, Y. P. S. C. E., 13.53; Spring Valley, Cong. Sab. sch., 1.66; do., Y. P. S. C. E., 1.15; Junior do., 45c.; Winona, Y. P. S. C. E. in 2d Cong. ch., 3,			23 89
KANSAS. — Alma, Y. P. S. C. E., 5; Partridge, Y. P. S. C. E., 2.27; Westmoreland, Y. P. S. C. E., 4.03,			11 30
INDIANA. — Nevada, Y. P. S. C. E.			1 83
WASHINGTON. — Spokane, Westside U. Sab. sch., 2.20; Walla Walla, Plymouth Y. P. S. C. E., 10,			12 20
OKLAHOMA. — Downs, Central Cong. Sab. sch., 1.07; do., Y. P. S. C. E., 1; Omer, Mount Zion Sab. sch., 67c.			2 74

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS. — Cohasset, 2d Cong. Sab. sch.	8	62	
CONNECTICUT. — Norwich, Faith and Delia Leavens,	1	00	
NEW YORK. — Brooklyn, East Cong. ch., 25; Buffalo, 1st Cong. ch., for support of Mrs. Logan and family, 200,	225	00	
MISSOURI. — St. Joseph, Primary class of Tabernacle ch., for the <i>R. W. Logan</i> ,			4 50
ILLINOIS. — Chicago, Y. P. S. C. E. of Porter memo. ch., for work of Rev. I. M. Channon,			15 00
CANADA. — Woodbridge, Three friends,			30
			254 42

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Bunker Hill, Y. P. S. C. E., 12.50; Cambridge, Y. P. S. C. E., 12.50; Chicago, Y. P. S. C. E. in Covenant Cong. ch., 12.50; Ivanhoe, Y. P. S. C. E., 5,	42	50	
WISCONSIN. — Beloit, Y. P. S. C. E. in 2d Cong. ch., 25; Endeavor, Y. P. S. C. E., for support of Rev. and Mrs. Channon, 12.50; West Salem, Y. P. S. C. E., 3.25,	40	75	
IOWA. — Charles City, Y. P. S. C. E.	25	00	
NEBRASKA. — Ainsworth, Y. P. S. C. E., 10; Bruning, Y. P. S. C. E., 12.50; Sautee Agency, Y. P. S. C. E., 6.25,			28 75
COLORADO. — Longmont, Y. P. S. C. E.			15 00
NORTH DAKOTA. — Fort Berthold, Cong. ch. and Sab. sch.			25 00
SOUTH DAKOTA. — Mitchell, Y. P. S. C. E.			6 25
			183 25

ADVANCED CONTRIBUTIONS FOR 1893.

VERMONT. — Rochester, Rev. Carleton Hazen, for Marathi Mission,	15	00
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ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Alfred, Ladies' Mission Circle, for support of pupil in Ahmednagar Normal School, 12; Augusta, E. M. Nason, for special needs of Madura Mission, care of Rev. J. S. Chandler, 6; Bangor, Anna P. Stearns, for "Victor," care of Miss G. N. Kimball, 1; Castine, Y. P. S. C. E., for Bible-woman in Ceylon, care of the Misses Leitch, 5; New Gloucester, S. H. Chandler, for famine relief in Madura Mission, 25; Norridgewock, A friend, for do., care of Rev. J. S. Chandler, 10; do., for famine relief in do., 5; Portland, Mrs. Ella Farrington and others, for special needs of Madura Mission, 29,	93	00	
NEW HAMPSHIRE. — Amherst, E. D. Boylston, for Christian Newspaper, care of Rev. J. Howland, and to const. GROVER CLEVELAND and Mrs. FRANCES FOLSOM CLEVELAND, H. M., 200; Rye, Y. P. S. C. E., for educa. of boy in Marsh Academy, care of Rev. T. D. Christie, 10,	210	00	
VERMONT. — Morrisville, Y. P. S. C. E., for support of student in Harport, care of Rev. J. L. Barton, 6.57; Northfield, Friends, for support of pupil in Ahmednagar Normal sch., 12; Rutland, Y. P. S. C. E., for use of Rev. E. E. Aiken, 11.30; Salisbury, Rev. R. J. Barton, for work of Mrs. G. M. Rowland, 23,	52	87	
MASSACHUSETTS. — Athol, A friend, for special needs of Madura Mission, 10; Auburndale Cong. ch., for do., 20; Boston, Union ch., Mrs. Arthur Wilkinson, for relief of mission families, 1,000; do., Mt. Vernon Chinese Sab. sch., for proposed training sch., So. China Mission, 55.06; do., 2d Cong. Sab. sch. (Dorchester), for M. Solomon, Madura Mission, 30; do., for special needs in Madura Mission, 3; do., A friend, for do., 1; Cambridge, Photograph and Stamp Mission for mannikin, for school at Samokov, 26 75; Haydenville, Friends, for girl in sch., care of Rev. J. S. Chandler, 20; Longmeadow, Rev. C. Peabody, for special needs of Madura Mission, 50; Malden, 1st Cong. ch., for do., 47.35; Medway, Y. P. S. C. E. of Village Cong. ch., for Industrial sch. at Sirur, care of Rev. R. Winsor, 6; Newburyport, Felleville Cong. ch., for student in Doshisha, care of Rev. D. W. Learned, 50; do., for library fund of do., care of Rev. J. D. Davis, 50; Newton Centre, S. F. Wilkins, for church building at Choonkoosh, 170; Northampton, Edwards ch. Sab. sch., for support of Bible-woman, care of Miss M. J. Gleason, 30; North Billerica, A friend, for special needs of Madura Mission, 3; Pittsfield, 1st Cong. Sab. sch., for work of Rev. J. E. Tracy,			

24.15; do., A friend, for special needs of Madura Mission, 5; South Hadley, Mt. Holyoke College and friends, for Girls' sch., Tottori, 149; do., Y. P. S. C. E., for do., 8; Winchester, Rev. Henry M. Scudder, for "Kanai," a Japanese student in the Doshisha, 57; Woburn, Mr. and Mrs. William Prior, for girls' College in Marash, care of Mrs. L. O. Lee, 30; do., North Cong. Sab. sch., for do., 31; Worcester, Miss H. E. Lamb's and Miss E. G. Whittemore's classes in Plymouth Cong. Sab. sch., 10 each, for support of girl in Miss Ballantine's school; do., S. H. Wheeler, 5; do., A friend, 15, both for special needs of Madura Mission; do., J. E. S. and M. L. S., for do., 3,		
RHODE ISLAND. — Providence, Pilgrim Cong. ch., for special needs of Madura Mission, 20; do., "Little Pilgrim Soc.," for Kindergarten at Smyrna, 9,	1,919	31
CONNECTICUT. — Manchester, Rev. E. P. Hammond, for miss'y work of Rev. S. P. Hunt, 5; New Haven, Mrs. F. K. Sanders, for new church building, Jaffna, care of Rev. Isaac Paul, 5; Norfolk, Young Ladies' Mission Band, for use of Mrs. Henry Fairbank, 40; Saugatuck, Miss M. E. Atkinson, for special needs of Madura Mission, 25; West Suffield, Y. P. S. C. E., for use of Rev. J. C. Dorward, 12; do., for use of Rev. J. S. Porter, 12; Winsted, Y. P. S. C. E. of 1st Cong. ch., for work of Rev. Robert Chambers, 2.18; —, Friend, for special needs of Madura Mission, 5,	29	00
NEW YORK. — Brooklyn, Willoughby-ave. chapel Sab. sch., for work of Rev. S. L. Gulick, 25; do., A friend, for work of Miss Eva M. Swift, 10; Buffalo, Niagara-square People's church, for work of Rev. and Mrs. T. D. Christie, 25; Franklin, Ladies' Miss'y Soc., for famine relief in Madura Mission, care of Rev. J. S. Chandler, 3; New York, A friend, for special needs of Madura Mission, 2.02; Sherburne, A friend, for do., 5; Sloan, Rev. L. G. Rogers, for do., 10; Union Springs, Lizzie H. Hazeltine, for use of Mrs. C. N. Ransom, 5; Utica, Bethesda Welsh Cong. ch., for special needs of Madura Mission, 20; Warsaw, Y. P. S. C. E., for use of Rev. D. Z. Sheffield, 10.78,	106	18
NEW JERSEY. — Camden, A. L. Hill, for famine relief in Madura Mission, care of Rev. W. P. Elwood,	25	00
DISTRICT OF COLUMBIA. — Washington, Beswyn Chapel Sab. sch., for salary of "Joseph," care of W. M. Stover,	12	00
NORTH CAROLINA. — Wilmington, Y. P. S. C. E. of Christ's Cong. ch., for work of Miss Nancy Jones,	2	18
FLORIDA. — Macclenny, Rev. A. A. Stevens, for special needs of Madura Mission,	5	00
TENNESSEE. — Knoxville, Pilgrim Cong. ch., A member, for theol. student one year in Institute at Samokov, 36; do., for do. in Japan, 35; do., for native preacher in No. China, 17; do., for female pupil in Ahmednagar Normal School, 12; Pleasant Hill, A friend, for special needs of Madura Mission, 10,	115	80
TEXAS. — Dallas, Mrs. Arthur Geen, toward support of Bible woman, care of Miss Swift, 10; Paris, Cong. ch., for Bible woman, care of do., 31; do., for support of native miss'y, care of do., 12.50; Judge Scott, in do., for support of "Joseph," care of do., 25,	25	00
MISSOURI. — Ironton, J. Markham, for special needs of Madura Mission,	78	50
OHIO. — Cleveland, Justus L. Cozad, for work of Miss Gertrude Cozad, 100; do., Junior Y. P. S. C. E. of Lake View Cong. ch., for work of Mrs. Newell and Miss Cozad, 1.45; Springfield, Y. P. S. C. E. of 1st Cong. ch., for work of Rev. G. E. Albrecht, 10; Windham, Y. P. S. C. E., for famine relief in Madura Mission, 10,	50	
ILLINOIS. — Chicago, Rev. John S. Hanna, for school at Pasumalai, 100; do., E. W. Blatchford, for printing dept of Industrial	121	45
School, Samokov, 100; Evanston, Y. P. S. C. E., for work of Rev. B. F. Ousley, 5.35; Woodburn, Mrs. Susan Tompkins, for special needs of Madura Mission, 5,	210	35
MICHIGAN. — Ann Arbor, Cora L. Stoner, for scholarship at Anatolia College,	15	00
WISCONSIN. — Janesville, 1st Cong. ch., for work of Rev. T. D. Christie, 10; Milwaukee, Y. P. S. C. E. of Plymouth Cong. ch., for work of Miss E. M. Stone, 13,	32	00
IOWA. — Magnolia, Friends, for church building, Parral, 78.66; Tabor, Y. P. S. C. E., for support of catechist, care of Rev. E. P. Holton, 31.60,	110	26
MINNESOTA. — Austin, Y. P. S. C. E., for work of Rev. W. L. Curtis, 25; Minneapolis, Plymouth Cong. Sab. sch., for work of Mrs. D. M. B. Thom, 108,	133	00
CANADA. — —, Friends, by Rev. Walter T. Currie, for self-help school at Cisamba,	338	34
MISSION-Help for Women.		
From WOMAN'S BOARD OF MISSIONS.		
Miss Ellen Carruth, Boston, <i>Treasurer.</i>		
For Kindergarten at Cesarea,	3,000	00
For Girls' School building, Madura, 2,000 00		
For additional rooms for Girls' School, Ahmednagar,	480	00
For Mrs. Parsons' outfit (200), and housekeeping outfit for do. and Miss Gleason (220), at Constantinople in 1892,	420	00
For scholarship at Adabazar Girls' School,	338	80
For land and building, Hindu girls' sch., Perakulam,	320	00
For Miss Powers' salary and trav. expenses in 1892,	182	73
For medical work for women, Madura, 160 00		
For house at Wadale, India, for teacher, and two houses for Bible women,	144	00
For work of Mrs. Montgomery,	92	50
For Girls' School, Tottori,	89	00
For Mrs. J. L. Fowle, for two years' expenses of Aroosiag,	45	00
For work of Mrs. W. O. Ballantine,	20	00
For work of Mrs. Gulick, San Sebastian,	15	00
For Guadalajara Chapel,	15	00
For do.,	13	00
For work of Miss Burrage,	10	00
For work of Miss E. C. Wheeler,	10	00
For work of Rev. R. A. Hume,	5	00-7,360 03
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.		
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>		
* For Kôbe College Building Fund,	500	00
For Miss Shattuck, of which 60 for Kindergarten and 88 for carpenter's work,	148	00
For Miss J. G. Evans' school,	5	00
For work of Miss Swift,	3	00
For work of Miss J. E. Chapin,	15	00—698 00
From THE CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.		
Mrs. Ella F. M. Williams, Montreal, <i>Treasurer.</i>		
* For school, Cisamba, West Africa, in memory of Mrs. Rev. W. T. Currie,	432	52
	12,210	30
Donations received in March,	44,318	40
Legacies " " "	7,046	29
	51,364	69
Total from September 1, 1892, to March 31, 1893: Donations, \$291,391.32; Legacies, \$83,287.68=\$374,679.00.		

FOR YOUNG PEOPLE.

WALKÉSHWAR, BOMBAY.

BY REV. EDWARD S. HUME, OF BOMBAY.

FROM the southwest shore of the island of Bombay a long, rocky promontory runs out into the sea. This neck of land is called Malabar Hill, and its extreme end Malabar Point. This is the most beautiful and healthy part of Bombay. It is covered with fine residences occupied chiefly by Europeans. The Point is the place where the Governor of Bombay lives for about five months of the year.

The very spot where Government House now stands is said to have been, long, long ago, the site of a much-frequented temple of the famous idol Maha Déva, who is worshiped all over India. There is a tradition that Rama, on his journey to Ceylon, in search of his wife Sita, found himself in this vicinity and in company with some devout followers went to the temple to worship Maha Déva. While here he asked for a drink of water, and was told that there was no drinking water in the vicinity. Being greatly distressed with thirst, Rama fired an arrow, and from the spot where the arrow struck a stream of fresh water immediately gushed out, which ever since then has been flowing. In honor of this miraculous occurrence, Maha Déva decided to remove his shrine to the spot where the wonderful arrow had fallen. So the temple was moved and has ever since covered the sacred spring, which is said to have direct connection underground with the sacred river Ganges. How this can be possible, since that river at the nearest point is more than 700 miles distant, it is hardly safe to inquire.

Beside this new temple of Maha Déva a large tank has been built. Like other sacred tanks, it is filled with water which is fairly green with filth and is often very offensive. Some years ago the municipality had the water all pumped out, and an outlet made through which the water may be drawn off every rainy season from the tank down to the sea. The tank, however, remains as offensive as ever. On its western side there is a small cleft in the rock from which the water of the sacred spring flows. This foul water is supposed to be so efficacious in washing away the stains of sin that tens of thousands annually visit the spot in order to bathe in it, and by it to be cleansed.

Another tradition is that Shivaji, the founder of the Mahratta kingdom, who died in 1680, once visited Bombay in disguise for the express purpose of bathing at this spot. The tradition is probably true, for Shivaji was a very superstitious man, who lost no opportunity for gaining all the merit ever promised by such religious exercises. When princes or other great personages visit the place, an awning and screen are built out into the tank, so that they may bathe without any inconvenience from the heat of the sun, and without being watched by the crowds who gather at such times.

Around this temple and tank a village must have centred hundreds of years

ago. It is this village, which has now become a part of Bombay, that is called Walkéshwar. In addition to the temple already mentioned, many other small temples and shrines have been built, some of them sacred to other deities than Maha Déva. There are also many houses built to accommodate the priests who officiate at the temples, as well as those who come from a distance to worship when the great festivals are being celebrated. Some of these houses belong to wealthy Hindus in Bombay, who when ill, or after they have grown to be old and infirm, spend much time there, in order that they may enjoy without much exertion what they regard as the invaluable religious privileges of the place.



HINDU TEMPLE AT WALKÉSHWAR, BOMBAY.

In the centre of the picture above may be seen two slender towers. They are built for the purpose of illumination. The tiers of projections, as well as the little holes which are made at intervals all the way to the top, are niches to hold small oil lamps. A few of these lamps are lighted every night, but on special occasions they are all lighted and the place is brilliantly illuminated. Between these two towers are steps leading down to the tank which lies below and to the right, but is not visible in this picture. Between and beyond the lamp-towers is the temple of Maha Déva. To the left are two of the houses which have been mentioned. In the foreground at the right there is a low wall partly enclosing a small space. Places like this, of which there are many about the tank, are for the most part occupied by ascetics who live here for a longer or shorter time. Most of these ascetics remain naked, except that a small cloth is tied about the loins. They are besmeared with ashes from head to foot; their hair is long and unkempt, and altogether they are as miserable and disgusting in appearance as human beings can possibly make themselves.

The rules for obtaining merit are very arbitrary. The most difficult are not necessarily the most meritorious. One of their sacred books says: "If the ascetic who understands the Creator, who chooses the good and eschews the bad, continued his manner of life during one thousand years, his reward would not be equal to that of a man who gives alms on a holy day and fulfils the duties of the day, that is, washing and anointing himself saying prayers and praises."

In consequence of such a belief these sacred places are thronged on festival occasions by crowds who are taught to believe that bathing in the tank, giving alms to the ascetics and the beggars who are always out in force on such days, and offerings to the idols at these times, are of very great value in acquiring happiness for the world to come. It is also important to remember that merit, obtained both by such almsgiving and by ascetic practices, is not at all dependent upon good conduct. Merit may be gained by a bad man as well as by a good man. In fact, such a man often hopes to counterbalance his ill-deserts for a wicked life by special efforts to obtain artificial merit.

The ascetics who are to be found at Walkéshwar generally remain for a number of weeks or months, and then move on to some other similar place. The Brahmans, who are attached to the temples, remain permanently. On the open verandas of the houses, like the farther one in the picture, and around all the temples, may be seen scores of these fat, greasy, and sensual-looking priests, whose duties are evidently light, while their perquisites are large. It is exceedingly interesting to enter into conversation with the various persons whom one meets at such a place. The great majority seem perfectly self-satisfied. Many of them have performed tedious, disagreeable, and even very difficult religious exercises. No money would induce them to give up the meritorious benefits which they confidently hope to enjoy hereafter as the reward of all their sufferings. On the other hand, some may occasionally be found who admit that all these performances cannot take away the stains of sin nor satisfy an immortal soul.

The picture on the next page shows us the entrance to one of the numerous little temples at Walkéshwar. The man seated on the left is the priest who has charge of the idol. Hanging to the right of the door above the other man's head may be seen a bell. Each time a worshiper comes to worship the idol, or when any religious exercise is about to be performed, this bell is rung to call the attention of the god. Outside of and facing the door is a stone figure of a bull. This is an invariable accompaniment of the idol in every temple. It is supposed to be the guardian of the god. Although the idol cannot be seen, it must be directly opposite the door, for its position may always be known by observing the bull outside, which is placed so as to face the idol.

This picture gives a fair specimen of a Hindu temple, not built to accommodate large congregations, but a shrine for the idol. The worshipers come singly or in small groups. The exercises at the temple consist in walking around it, making offerings to the priest, and in prostrating one's self before the idol. It is considered a work of great merit to build a temple, and of course the more temples one builds the greater the merit. Repairing, enlarging, or improving one built by another is not very popular, as the merit for such work goes to the original builder, and not to the man who makes the later additions.

The day for temple-building in India is past. Some are, of course, being erected all the time, but they are not to be compared with many which were built long years ago, and which still inspire wonder. At the same time very many temples and shrines once famous are now neglected and are falling to pieces.



A TEMPLE DOOR AND PRIEST AT WALKÉSHWAR.

It is not too much to say that one potent cause for this state of things is that many of the followers of Maha Déva and of other Hindu deities have transferred their allegiance to Jesus Christ. "He must increase, and they must decrease." Fewer temples may be built, but more and more churches — in which his disciples are ever praying, "Thy kingdom come. Thy will be done in earth, as it is in heaven" — are annually being erected for the worship of our Lord and Saviour Jesus Christ.

I-7 v.89
Missionary Herald

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